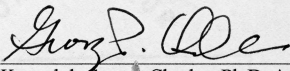


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A STUDY OF LEADERSHIP PLANNING FOR ALASKA NATIVE
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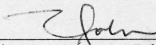
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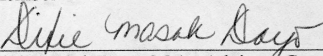
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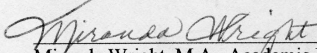
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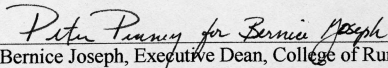


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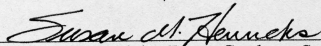


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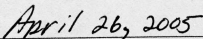
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ALASKA NATIVE LEADERSHIP SUCCESSION PLANNING:
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A
THESIS

Presented to the Faculty
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ABSTRACT

This study is based on qualitative interviews of four Alaska Native leaders, and one case study of an Alaska Native leadership program. Alaska Native organizations can expect to change quite dramatically over time if Alaska Native leadership succession is not strategically planned out. This study reveals the insights on leadership and the progression of leaders. Current Alaska Native leaders share their experiences of their leadership journeys and those they are familiar with. There is a case for the strategic planning and implementation of leadership succession and there is a case against formulating plans and letting the natural courses take over. A decision making model extracts the initiatives that will drive leadership succession into motion if that is what an Alaska Native organization is willing to do to shape the future leaders of their respective organizations. Recommendations include all respective business entities examine their current leaders and proactively shape their future leadership; current leaders support future leaders and value higher education.

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Chapter 1

Introduction

Significance of the Study

The significance of this study revolves around the fact that over 30% of Alaska Natives are not shareholders of Alaska Native Claims Settlement Act (ANCSA) corporations¹. This study is about current Alaska Native leaders who have roles and positions in ANCSA corporations and Native organizations. It addresses leadership succession plans; what they involve, who they involve, what attributes and values are sought after and insights on how to be an Alaska Native leader. Four prominent Alaska Native leaders were interviewed to capture some of their knowledge of about leadership and leadership succession plans. A case study of a current Alaska Native leadership program's Training Without Walls (TWOW) management and participants outline what a leadership development plan could look like. Information gathered about Doyon Management Training, another Alaska Native leadership program, illustrates some of the direct benefits for participants. This study addresses the fundamental question "Who is going to run these organizations and corporations?"

Statement of the Problem

Over thirty percent of Alaska Natives are 34 years of age and are omitted from the original ANCSA enrollment. There are three ANCSA corporations that have opened enrollment to include "New Natives"² as shareholders. The three ANCSA Corporations are Doyon Ltd., Northwest Arctic Native Association (commonly referred to as NANA) and Arctic Slope Regional Corporation (commonly referred to as ASRC). This was

provided under amendments to ANCSA part §1401 Stock alienation.³ ANILCA states that by majority affirmative vote of outstanding shareholders, the shareholder restrictions can be modified (open enrollment included). Despite the opening of enrollment of the three corporations, the majority of Alaska Natives under the age of 34 are not shareholders of ANCSA Corporations.

Most of the original ANCSA leadership is still active and involved with Alaska Native organizations, corporations and politics. There is, however, a new cohort of Alaska Native leaders who would like to be involved. The doors must remain open; the opportunities must be present for Alaska Natives who are passionate and ambitious enough to take these roles and responsibilities upon themselves.

ANCSA Background

The Alaska Native Claims Settlement Act was enacted on December 18, 1971 by a Congressional Act⁴. ANCSA was intended to settle the aboriginal land rights of Alaska Natives. Before the final land settlement, the Secretary of the Interior, Stewart Udall, ordered a land freeze that held up development and construction of the Trans-Alaska Pipeline. The land freeze was held effective through the passage of ANCSA and the aboriginal title to land questions were answered. The land freeze in the Arctic Slope area amounted to \$18.2 million in lost revenue from oil leases for the state.⁵ With the passage of ANSCSA, 220 village corporations (some were created later and some have since merged) and 12 regional corporations were created. There was a 13th regional corporation that was added later so that Alaska Natives who did not live in the State of Alaska could be shareholders.

The Corporations

Over \$962 million was distributed under the act and was divided between village and regional corporations. The dollar amount was based on original enrollment per region utilizing a 'land lost' formula.⁶ Generally speaking, village corporations are smaller than regional corporations and are less visible in the economy. In the earlier years, a number of villages merged with their regional corporation or with neighboring village corporations. Today, there are a total of 169 village corporations and four urban corporations operating in Alaska. Regional corporations are distinguished from village corporations in that their stock is inalienable.⁷ Shareholders can vote to lift these restrictions, but so far none have done so. In addition, Section 7(i) of ANCSA⁸ requires a regional corporation to share 70 percent of its natural resource revenues with other regional corporations with the exception of the Thirteenth Regional Corporation which was formed later and excluded from the 7(i) distribution.

The Land

ANCSA specifically avoided creating reservation/treaty options because title to land was considered key to obtaining economic independence. The final settlement was fee simple title to 44 million acres of land. The villages received only surface estate while the regional corporations received surface and all subsurface estate including the subsurface land under village corporation lands. The twelve regional corporations are land-owning regional corporations but the Thirteenth Regional Corporation was not awarded land under the settlement.

The Shareholders

Eligibility requirements for enrollment under ANCSA were that a person have at least one-fourth Alaska Native blood quantum, and, be born by December 18, 1971. In 1971, a significant number of Alaska Native Elders, especially in northern and western regions had difficulty with the English language. The Elders spoke their traditional language and English was a second language. The transition period during the ANCSA settlement, about 18 months was difficult to some with limited English proficiency because corporate terms such as shareholder were not conceptualized readily.⁹ In 1981, ANCSA was amended to allow for open enrollment by majority shareholder vote under ANILCA. Many shareholders inherited stock and some new shareholders were gifted stock. Shareholders of the majority of the regional corporations are over the age 34 and constitute less than half of the Alaska Native population in the State of Alaska.

The Leadership

Carl Marrs commented on leaders and their ability to drive their own agenda, "The leaders who crafted ANCSA wisely developed an evolving agreement, which has been amended many times in its history and likely will be amended many more times in the future. Those who will make the changes in the future will be Native people themselves – in an act of self-determination."¹⁰ Marrs is the former President and CEO of Cook Inlet Regional Corporation, Incorporated (CIRI) and one of the few Alaska Natives to serve in that capacity. CIRI is one of the most lucrative corporations in the state of Alaska.

Original Alaska Native leadership had gained technical knowledge and training at statewide and regionalized Bureau of Indian Affairs (BIA) schools and boarding schools. Boarding school became one of the conscious elevators of 'Statewide Nateness' because children from different tribes were brought together. Statewide Nateness is best defined by Perry Eaton's description of Emil Notti's contributions for bringing different tribes together to push for a settlement, ANCSA: "Emil was the magic man," Eaton said. "He could put all these Inupiat and Aleuts and Tlingits and Athabascans and Koniagmiuts at a table and get order out of it. It was like the French, Germans, Poles, Czechs and Ukrainians coming out with a common market in two years."¹¹

Boarding schools started in 1819 with the Civilization Fund Act which was to "moralize" Natives. This act gave religious organizations money to operate schools for American Indian Children. Some Natives adopted Christianity. The Civilization Fund Act (March 3, 1819) was enacted when

The United States government became increasingly concerned with the education of the Indian tribes in contact with white settlements and encourage activities of benevolent societies in providing schools for the Indians ... and authorized an annual 'civilization fund' to stimulate and promote this work.¹²

The boarding school concept was utilized to assimilate Natives into western civilization and society. Sheldon Jackson, a Presbyterian missionary, worked in Alaska promoting education for Alaska Natives and helping to pass the Organic Act of 1884 which provided funding for education.¹³ Jackson coordinated the Presbyterian missions in Alaska from his arrival in 1877 to his death in 1909. Boarding schools continue today in

places like Mt. Edgecumbe High School located in Sitka, Alaska. Alaska Natives have practiced Syncretism- religion philosophy; the attempted combination of different systems of philosophical or religious beliefs while maintaining a connection to the land and spirituality of nature.

Teaching and learning in and of the culture prior to outside influences was a natural and holistic process. Barbara Harrison describes this in her studies of Yupik culture and learning styles.

The learners attention was attracted by someone performing a skill. The learner decided whether or not he or she was interested in learning the skill, and the interest was demonstrated by attempting the task in an emotionally supportive setting. The learner received instruction, discussion, and a pleased response from an adult. Children 'learned to learn' in the preferred sequence.¹⁴

Harrison validates the essential elements used in traditional learning and teaching. Elders taught the youth in a setting that was natural, expressing the processes holistically and culturally. There are reasons for doing things in a particular way and teaching the Native ways of knowing.

Albert Bandura examines methods of learning in his book *Social Learning Theories*. Natives learn values by watching behavior and they learn Nateness from watching and learning from culture bearers and Elders. Bandura describes modeling as a method of learning. Alaska Natives learned by modeling Elders, learning out of necessity. Effective modeling requires attention, retention and motivation.¹⁵ Oscar Kawagley mentions the Native ways of knowing as traditional Yupiaq methods of

teaching and learning are intrinsically built into life-ways, oral teachings, traditions, myths, science and technology.¹⁶ Traditional methods of teaching and learning were vastly different than class room instruction.

Pluralism is the existence of groups with different ethnic, religious, or political backgrounds within one society -more than one belief system. Natives lean heavily on Native values and spiritualism learned from Elders and cultural leaders while learning to live and function in another society.

Although tribes from all points in Alaska are vastly different, there have been enough commonalities found to coin the term 'Alaska Native' which describes people who come from Alaska's tribes. Technical and military training and service contributed to modern village leadership. Prior to statehood, Alaska Natives provided security for the territory by joining the Alaska Territorial Guardsmen. They received military and technical training through their service.

Village leadership is described in Harold Napoleon's book, *Yuyaraq: The Way of the Human Being* where he tells of the correct way of thinking and speaking about all living things.¹⁷ This leadership is vastly different from corporate leadership because of the values and spirituality that is the cultural value by which they lived. This existence was a dual existence, one physical and one spiritual.¹⁸

Kawagley describes Native spirituality and connection with the land in his book *A Yupiaq Worldview, A Pathway to Ecology and Spirit*. Kawagley uses a tetrahedral chart to demonstrate the connection to the spirit and the land whereby Natives can check to make sure their values and traditions are in alignment. This delicate balance with nature

and the spirit realm provides Natives a sense of connectivity with the land.¹⁹ Armed with cultural knowledge and Native ways of knowing and western education, most Alaska Natives are multi-cultural and identify with two or more cultures.

Tribal leadership in Alaska predates both the federal and state constitutions²⁰ and tribes have authority to govern themselves and provide service to local communities. As Byron Mallott, President and CEO of First Alaskans Institute put it, "The fact that there is federal recognition of some 200 plus tribes can be viewed as a difficulty or an incredible opportunity for communities to be responsive to local needs."²¹ The federally recognized tribes supply local leadership conducive to local needs. Tribal leadership provides for Native solutions for Native problems.

Alaska Native Leadership introduction

Throughout history, Alaska Natives have exercised leadership. Alaska Natives live in an environment that is less than forgiving and the ability to sustain life in the harsh climate takes ingenuity and critical cultural and environmental knowledge which is referred to by Kawagley as Native ways of knowing. This traditional leadership was communally driven due to the sharing values of the people.

ANCSA provided for Alaska Native corporations in lieu of entitlement to land. These corporations, tribes and non-profits are designed to assist Alaska Natives for generations to come. They are going to need strong Alaska Native leadership. Alaska Native's self-empowerment allows for Alaska Natives to operate these entities.

Current and past Alaska Native leaders define leadership.

Sam Kito, a Tlingit Indian from Petersburg is a former president of the Alaska Federation of Natives and former executive director for the Fairbanks Native Association. Kito's definition of a Native leader is a "Native who doesn't know whether he's being followed or being chased; he only knows that there are a whole bunch of people behind him and he'd better be good or else. Following and chasing is a fine line."²² Kito identified leadership as a role that must be acted out with precision. There are critics of Alaska Native leadership, but historically Alaska Natives have always been their own biggest critics.

Mallott is a Tlingit from Yakutat, former Mayor of Yakutat, former executive director of the Alaska Permanent Dividend Fund and current president and CEO of First Alaskans Institute. Mallott described the encouragement that he received from his mother as, "You are a Native, you must be proud of it. You must live with it at the same time you have to be something else. You have to be educated. You have to be successful in Western terms."²³ Mallott is very successful and I am sure that his mother would agree. Being an Alaska Native leader requires that you must accept who you are and you should receive the education so that success in other arenas can be yours too.

Willie Iggiagruk Hensley, an Inupiaq, was born and raised to a large family near the Noatak River in the vicinity of Kotzebue. Hensley had authored the paper that started the aboriginal land claims inquiries which led to the passage of ANCSA. He has served as the president of the Alaska Federation of Natives, former legislative member of both the Alaska House and Senate and currently is the federal manager for Alyeska Pipeline

Service Company. Hensley describes the ability to operate out of necessity and to do it successfully. Hensley speaks about ANCSA with regard to leadership,

I think that our expectations have been far exceeded by the Native peoples' innate ability to grasp these new institutions, understand them, and make them work. In my opinion, it's a remarkable achievement. We took something none of us had any experience with and were able to make it work. That's a great credit to the Native people in Alaska.²⁴

Hensley has proven through his life that a boy who lived a traditional lifestyle in Northwest Alaska can articulate and negotiate agreements with the governing powers to get his vision and values heard and understood.

Alaska State Senator Albert Kookesh, a Tlingit from Angoon serves as Chairman of the Board of the Alaska Federation of Natives, Chairman of the Board of Sealaska Corporation and Trustee of First Alaskans Foundation. Kookesh said,

I think the strongest assets we have now are those people who are getting the \$5.1 million in scholarships. We're educating the next generation of Alaska Native leadership. There are younger people who are going to be taking the reigns in the next couple of years. I remember Roy Peratrovich one time said to me, 'The job of leadership is to develop leadership.' I think that's what we're doing. I really believe that the next generation is going to be smarter than we are, they're going to be better educated than we are, they're going to be more sophisticated than we are, and they're going to be more politically astute than we are.²⁵

Senator Kookesh has learned from prior Alaska Native leaders. He will continue to share his message as he continues his own leadership role. Senator Kookesh stresses the importance of developing leadership and investing in future generations.

Alaska Native leadership involves the willingness to step up and be involved. This requires passion and ambition. People who are actively working towards a cause have passion for the issues and are ambitiously working towards making change to make their vision a reality. Alaska Native current and past leaders have shown by example that the willingness to be involved is critical to getting what you want. ANCSA history is riddled with examples of leaders who have made their voices heard and the topics understood even with little or no resources available to them.

Nels Anderson Jr., a former Alaska State Representative, had gotten a loan on the family vehicle to pay his way to travel to D.C. to rally with other Natives. He had to fund his passion and ambition for Native issues and so ANCSA would come to fruition.²⁶

John Borbridge had relocated his family to run an Alaska Native organization, the Alaska Federation of Natives because he had the willingness to step forward and be involved.²⁷

Alaska Federation of Natives (AFN) was conceived to protect the collective voice of many nations of Alaska's tribes. AFN was a political vehicle in which Natives could carry political clout. The visions of past and current leadership will continue to become reality as long as passion, necessity and ambition are driving the leaders.

Global Indigenous Leadership Introduction

Global leadership is captured by Nicole Kilgour's speech on leadership and future leaders. Indigenous leadership is global. She shares her leadership insights from her mother and her own experiences growing up indigenous. She shares her heart when she speaks about leaders and commends those who act as leaders and speak as leaders and provide leadership. She is a global indigenous leader and her speech is revised with references to the conference audience and the prior speakers removed because they do not pertain to the audience of this paper. Kilgour's speech was something that I wished to capture for my thesis, not in its entirety, but after long deliberation, decided to leave it mostly intact to tell the story of what is going on globally with indigenous leadership. The remainder of this chapter is Kilgour's speech to indigenous Aboriginals in Australia in November 2003.

Speech by Nicole Kilgour for the Indigenous Governance Conference, Friday November 7, 2003:

I've been told that there was a good deal of discussion among the organizers about the role of "Future Leaders" and the importance of nurturing people, particularly young people, to take their place in making decisions in years to come.

But the reality was that the kind of people we were talking about was not future leaders at all. They were people who stood willing and able to take a key role in decision-making right here and now. And were not just talking about people under a certain age where they might be considered "young". They may be

any age – it was their ability and wish to lead that was important for us to be talking about. Which is why I have been asked to speak about the idea of “emerging leaders”, people who have been listening to all that has been said during the last two and a half days, and who are filled with the ideas and enthusiasm to make it happen in our communities. I would like to think we are talking about people like me.

I come from the Wardaman tribe west of Katherine in the Victoria River Region. My mother was taken away from her mother when she seven, along with her two brothers and younger sister from Pine Creek and institutionalized in the Retta Dixon Home. Quite recently my mother learnt through records we had obtained how hard my grandmother had fought each time the authorities tried to remove them from her care at time when Indigenous people rarely questioned authority. It's clear that my grandmother's strength and determination was passed on to my mother.

My mother didn't really return to her family, who were still living in Pine Creek, until I was about nine and it was at that time that my exposure to my culture, and the opportunities I was given to watch and learn from my mother – who had emerged as a strong leader – made me decide at a very young age that I too wanted to be a leader.

She was contributing in many different ways and showing me that a leader can and should also be a doer. I remember the many times my sister and I would have

to go to the Pine Creek Police Station to ask if our Mum could come home, after she had argued vigorously, for want of a better word, with the publican at Pine Creek for Aboriginal people to be allowed access to the front bar, a luxury only afforded to white people at the time.

And through my mother I saw the good and bad aspects of being a leader. My mother, as many of you know, is very strong and will always speak the truth. Unfortunately her ability to speak the truth and her mind has made her very unpopular with people who are afraid of honest and strong leadership or threatened by it in some way.

I have been able, through my mother's example, to think through what it takes to be a leader and while I figure that these qualities may sound a bit clichéd, I think we would all agree that we'd like to see these same qualities within our emerging leaders. And the first of these qualities is fairness.

Too many leaders say they represent their constituents, but in reality they only represent some of them. They feel a stronger sense of obligation to their own mob but that really isn't about fairness and it isn't about demonstrating the kind of leadership we've been talking about here.

The second quality is to have an open mind, not to have blinkers on that limit your view of things by what you have experienced yourself, by what you're told or by how things may have been done in the past.

An open mind, and an open heart, will allow you to be a leader with vision and a leader who can deal with changed circumstances and recognize new opportunities.

After all, Indigenous culture is not static. It evolves and our leaders must be able and willing to see that and make the most of it for the benefit of all. We've heard from such leaders at this conference.

A leader also has to be brave. It's not an easy job. You have to be prepared to take risks and you have to be prepared to make enemies. The leader who wants to be popular with all of the people all of the time, is not really operating in anyone's interests but their own.

Another quality is intelligence but not necessarily in the sense of a particular qualification. It's more important to have knowledge and experience and to be able to see connections between different problems and different potential solutions- to be able to join the dots.

Leaders need to be accountable and reliable – too many of our Aboriginal leaders have proved themselves to be unreliable and unaccountable. This has impacted greatly on how the wider community views us generally. It is something that I feel very passionate about. I believe if a person cannot be reliable or accountable – for the little things and the big things – they should not put themselves forward as leaders.

Finally, and I suppose this quality is most important for emerging leaders because they still have much to learn – a leader needs to have respect for others.

For elders, for those people he or she will serve and also for the people who have gone before and paved the way.

So, now, having talked about the qualities I believe a leader must have, I'd like to say a few things about what the emerging leader needs to be offered from outside so that they might fulfill their potential. And I would like to briefly come back to my own story because I have been given a great many chances in life but I have also found myself in situations that have taken away my confidence and my enthusiasm to contribute.

When I reached Year 10, my mother asked me to make the first really important decision of my life – whether I should stay with her in Katherine or whether I wanted to go away to boarding school in the hope of getting a better education. It was my decision and I decided to take the opportunity she offered to me. I am still sure that it was the right decision.

When I finished school, I decided to move back to be near my mother who had shifted to Kununurra. I sat the exam to enter the Commonwealth Public Service and having been accepted, I was asked where I would like to work. People gave me these opportunities because they saw I wanted to make a difference and that I had something to offer- the capacity to be a leader among my people.

But I'd have to say, that I wasn't always acknowledged by the people whose acknowledgement meant the most to me. One of the barriers faced by emerging leaders is the fact that people who are already there often judge us by our age, or

our gender or by how dark or light our skin might be. They hear us speak and they take offence by our eagerness to see change.

They have a tendency to misinterpret our outspokenness for disrespect whereas nothing could be further from the truth. Where our culture is very strong on respect for elders and observing the right protocols in terms of who should speak and make decisions, that culture is also all about encouraging the emergence of leaders.

That is the nature of ceremony, where the boy is shown that he is ready to take responsibility. We have heard about the Wadeye elders nominating women and young people to sit on their planning groups. They tell these emerging leaders that if they stuff it up, they will be pulled up and, if necessary, replaced. But they are being given the chance to make a go of it, to make mistakes and to learn to be good leaders.

And I wish there was more of that model operating across Australia. We respect those leaders who have done so much for us over many years, at a personal level and at the national level. They have given us identity and courage and education and opportunities that we would never have had otherwise. But now they need to let us put into practice the things we have learned. They need to back up a lot of rhetoric about encouraging young and emerging leaders with action. They need to be prepared to share the territory they have rightfully

claimed as their own and they need to begin the process of transferring this on to emerging leaders if any of the things we have been talking about this week are to come to anything.

But we've already had a stolen generation and we mustn't allow the promise of another generation to be lost. Thanks to our elders and our leaders across the country, we now have a lot to offer. We are educated. We are less confined by culture. In fact, we can straddle two different cultures with confidence.

Encourage us to stick our necks out and when we do, don't cut us down.

Let us do what we have been taught to do by you and what we are keen to do.

And let's not kid ourselves that we have time to spare on this because we don't.

If our ambition is stifled, our children will have absolutely no incentive to bother.

The people who taught me the most this last week, and who restored my faith and my will to speak out, were the Aboriginal people we met on our travels. I gained so much confidence by seeing what they were doing in their own communities and it allowed me to look at so many things differently.²⁸

Kilgour mentions several factors addressing believing in future generations and supporting them while allowing the opportunities for inspiring leaders to grow.

Alaska Native Leadership Succession Plan Introduction

Sherry Black reported to the Kah-Nee-Ta Conference in Oregon in October 1992. In the report to the National- State Rural Development Initiative, *First steps towards partnership in Indian country: Understanding the trouble context for Development*, she addresses the needs and special interest of self-determination for American Indians and

Alaska Natives. In this report, Black outlines some of the barriers to become self-determined indigenous peoples and some of the principles involved with self-determination. She states that to develop leaders, the process must achieve some gains and objectives early on it so that people can see and believe in change and succeeding again. Black writes that the development process has to include addressing self-esteem counseling, peer support and techniques in dysfunctional and addictive behavior and modification. Furthermore, learning to become a proactive leader requires the process of continual self- help requirements. She stresses re-organizing human resources, legitimizing existing skills, and incorporating indigenous knowledge and etiology. Externally, the leadership development process must systemically empower the people in all aspects of their relationships with surrounding economies, regional, and national interests. She also highlights the fact that the learning and development process must transfer technical expertise and technology in a manner that provides for the emergence and evolution of culturally-appropriate business models that fit extended family structures and indigenous systems of knowledge.²⁹

This fits well with the mission statements of many Alaska Native organizations and ANCSA corporations. The Bristol Bay Native Corporation mission statement is "Enriching our Native way of life." Ahtna, Inc. values leadership development for their shareholders, "Ahtna, Inc., a growth-oriented company, will enhance the overall well being of its shareholders with monetary dividends, employment and educational opportunities through diversified investments and support a strong sense of cultural pride and identity. Ahtna will implement ANCSA for the benefit of its shareholders through the

wise stewardship of land and natural resources and through sustained growth for the future generations.” The strategic plan of Calista Corporation includes, “Calista region oriented economic development and/or shareholder training and employment opportunities.” There are numerous other examples of vision, mission and strategic planning that address the development of shareholders. There seems to be a shotgun approach to the development of shareholders as a result of ANCSA dividing the resources regionally. It would seem that collectively these organizations and corporations may create a process that systemically heals and enhances Alaska Natives. Scholar, Dixie Masak Dayo, an Inupiaq raised in the Athabascan culture from Manley Hot Springs writes about healing of Alaska Natives as the basis of her thesis.

Efforts of each Alaska Native organization and corporation to develop the capacities of shareholders are not coordinated. However, education efforts are collaborated for Alaska Native shareholders under the creation of the ANCSA Education Consortium (AEC) which has the potential to become a stronghold for the personal development of all ANCSA shareholders. AEC was created by the education foundations of the thirteen regional corporations to be able to accept scholarship money on behalf of the shareholders and descendents. The First Alaskans Endowment Fund has donated over \$1 million to AEC for education. AEC is still in its infancy stages, but the possibilities for collective, systemic reform to assist in the education of shareholders are endless.

The ability to form a group of Alaska Natives with equal representation has been proven effective in the Association of ANCSA Regional Corporation Presidents/CEO's, a

group representing the Presidents/CEO's of the ANCSA corporations. This corporation was created to work deliberately on issues that have an impact on their corporations. Creating an entity armed with the ability to systemically implement leadership development for Alaska Natives will take 'big ideas' and visionary thinking. Alaska Natives formed several entities to systemically implement helping Alaska Natives. Rural Alaska Honors Institute helps successful Alaska Natives enter the university (AFN mandated), the Department of Alaska Native and Rural Development program which brings rural and Native students into the educational system in a manner that they can relate (through UAF) and the Alaska Native Oratory Society (program to help Natives become speakers) are examples of visionary thinking.

Chapter 2

Leadership program and interviews

In this study, several Alaska Native leaders participated in interviews of leadership succession planning. Their insight is critical in examining the issues and the processes. They shared their thoughts on what an ideal successor would have as far as attributes, values and abilities. They shared their thoughts based on real life experience and personal growth opportunities they had personally experienced.

The “Training Without Walls” is a program that sprung from the visionary thinking of leadership in the Bristol Bay area. The program was developed to systemically create a process through which shareholders could experience leadership and exercise their own leadership abilities. The study on “Training Without Walls” is used as an example of what a leadership succession plan could resemble. Alaska Native entities could use a similar process to boost the skills and abilities of a number of potential leaders.

Alaska Native leaders have evolved to master current affairs and pertinent issues. Leaders have emerged and survived through the ANCSA settlement. Alaska Natives who were removed from their homes and familiar village life and were sent off to boarding schools found camaraderie in each other and developed friendship and leadership. The voracious rate of change that Alaska Natives endured proves that leaders are those who rise to the occasion with passion and ambition. I think it would be very difficult to prove that you can train someone to fill leadership roles without the ability to rise to the

occasion with passion and ambition. Alaska Native leaders seem to share these qualities and they are also mentioned in the interviews as attributes that are sought in successors.

Methodology

Alaska Native Leader Initial Interviews

The CEO/Presidents of the ANSCA corporations and not-for-profit organizations were contacted. The initial contact was made to inform them of intent and expectations of the survey. The survey was designed to gather background information and benchmark information regarding the leadership succession plans that are available to future Alaska Native leaders. The individuals who were contacted did not participate in the survey. A follow up request was made to set aside about an hour of time to do the survey in person in an interview format. A copy of the questions and a letter outlining the study was sent prior to the interview so that participants were familiar with the topic.

Data Collection

The participant interview questions were as follows:

1. Does your organization have a strategy that addresses leadership succession?
2. During early phases of company history the vision comes directly from its leaders: What visionary progression has taken place; has become identified primarily with the organization rather than with certain individuals?
3. What individual training (job shadow, board training, etc.) do you provide for potential successors that address growth and maximizing professional potential?

4. Without cohesion, teamwork and a strong sense of community the organization can contain broken links between vision and focus. What areas are strengths and weaknesses in your succession strategy that address this?
5. What core values and beliefs do you feel belong in your succession strategy?
Please be specific to personal core values and beliefs and organizational ones, both are important but we want to distinguish between them.
6. What standards do you find imperative to the success of the succession?
7. What attributes do you find attractive in your ideal successor?
8. Please describe the company's efforts to overcome excessive dependence on one or a few key individuals.
9. What areas do you think are important for instilling individual vision and values into core competent company systems and processes?
10. What guidance would you give to a company that seems to be losing its visionary status?

This survey will be compiled with the participant background information and photo used to portray the participant. The responses varied by interviewee, for example, Frank Hill shared his insights and knowledge without going through the ten questions outlined above. Very important information was gathered in this format, using an informal approach. Each interview is presented using the photo, biography and the interview. Each interview is presented without researcher's comments or interpretive analysis. At one point in Hill's interview and one point in Jason Borer's interview a suggestion is made by the researcher to direct the reader towards the perception of the interviewee. For

example, Hill's interview references the fact that he is framing his experience from a regional leader's perspective and Borer's interview suggest he is relating to experience with a specific corporation.

In addition to the interviews, the Training Without Walls Program (TWOW) was researched in a case study. TWOW operated under the direction and management of Choggiung, Limited and Bristol Bay Native Corporation (BBNC) will be reviewed in a case study. Secondary data will be collected from relevant reading on business models of successful succession planning initiatives. The information provided will portray the findings of both primary and secondary leadership succession planning.

Design

This study was structured using a multi-faceted approach of system and policy analysis. It delved into the nature of the program and the participants, evaluated selected outcomes designed by the program. The selected outcomes are evaluated by management and participants.

Limitations

Limitations to the study include only male interviewees, there is a current emergence of female leaders in Alaska Native organizations, but none were interviewed in this study. Limitations to the study also include the lack of comparisons of the interviewees and other participants and not all cultures that represent Alaska Natives are presented in this study.

Historical and demographic data

Background information profiling the demographic region served, census data, income and education are analyzed to provide an overall setting for the program and the people it serves.

TWOW Management survey

A list of program personnel involved with the Training without Walls program has been compiled. A letter was created asking each of the personnel involved with the program to agree to participate in a written survey of the program. The survey, although similar to the participant survey is written to capture the management, development and design of the program from the perspective of the management.

A letter of intent and separate survey was drafted and provided to the program administrator of Choggiung, Limited and Bristol Bay Native Corporation asking for permission to solicit prior participants of the program. This letter requested document and program information. An introduction to the case study, the researcher, intent and audience (recipients of the report) included in the letter.

TWOW Participant survey

A review of the TWOW participant application packet; and the application selection process will be compiled and included in the case study. This inclusion is a major finding as to who is participating, the degree of selection analysis, ranking of applicants, and the selection committee framework.

Data Compilation

Due to the nature of the two evaluations, the compilation of TWOW program will reflect the participant perspectives separate from the management vision. Both the participant and management comments will be presented in this report as it was presented to the researcher. The researcher did not want to correct grammar because of the potential risk that the meaning might be altered. Therefore some of the comments are fragments and not complete sentences.

Report and Presentation

The TWOW survey was compiled with the contact information remaining confidential to protect the respondents. The case study will be presented keeping the respondents confidential and reflective of an Alaska Native leadership initiative. The ultimate desire for gathering the information is to accurately and confidentially portray the status of Alaska Native leadership succession initiatives that are currently available and to raise awareness of the necessity of such initiatives with CEO/Presidents of the respective organizations. The presentation contains statements not in complete sentence structure; the researcher chose not to change that style in the event that the original intent may change.

Conceptual framework

This study was designed to gather data specific to the Training Without Walls Program. It is intended for two uses: Emancipatory- offering ways to take action and to transform structure and practices for the better; and Enlightenment, to contribute to general knowledge. Specifically to provide heuristic insight and enhance understanding

for the 12 other regional Alaska Native corporations that may want to design a similar program.

Design

This study was structured using a multifaceted approach of system and policy analysis. It delved into the nature of the program and the participants, evaluated selected outcomes designed by the program. It examined the phenomenological study from the perspectives of management and participants. Case studies are descriptive, holistic, heuristic and inductive; it does not link cultural anthropology or ethnography.³⁰

Delimited by the singular study of one program, without regard for comparison, it is designed to objectively present itself as a model vehicle for which change may occur. Limited in scope, therefore, continued emphasis is made with regard to similar programs of succession planning that are available and comparisons can be made available, but not in this report.

Training Without Walls: An analysis of a customized leadership program

Dillingham Alaska

Dillingham was chosen as a representative town to sample the TWOW participation for this report. Dillingham is reflective of other towns in Southwest Alaska of similar size. One crux is there is a direct correlation with the size of the village and the unemployment rate; the smaller the village, the greater the unemployment rate. Several factors could be the job gaps, lack of training, lack of certified workers, lack of education to name a few.

- 7.2% unemployment rate

- 41% of population is 24-55
- 16.5% of population holds a bachelor degree or higher
- 61% of the population in Dillingham is Alaska Native according to the 2000 census.

These statistics provide an interesting make up of the representation of the Southwest Alaska region. A market sample of 1,475 Alaska Natives could potentially qualify for the TWOW³¹ program assuming that all Alaska Natives are Bristol Bay Native Corporation shareholders.³² The application process requires a bachelor's degree or higher, which would narrow the scope of potential successful applicants from Dillingham to assumable level of 236 prospective TWOW participants eligible under BBNC sponsorship.³³ Choggiung reported that 332 shareholders between the ages of 24-55 resided in Dillingham. Apply the rate of 16.5% of the population holding a bachelor degree or higher resulting in 55 prospective TWOW of Choggiung shareholders.

Alaska Native Claims Settlement Act

Bristol Bay Native Corporation is a regional corporation organized pursuant to the Alaska Native Claims Settlement Act of 1971 (ANCSA). ANCSA provided for a monetary settlement to be disbursed through the Alaska Native Fund to the regional and village corporations created under ANCSA and at large regional corporation shareholders.

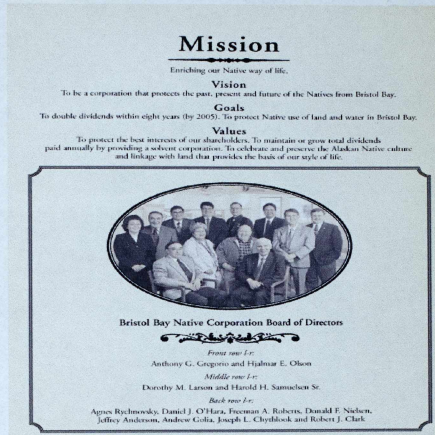


Figure 2.1 Bristol Bay Native Corporation

Bristol Bay Native Corporation received \$32,694,953 as its total proportionate share of the monetary entitlement. BBNC is also entitled under ANCSA to select and receive approximately three million acres of land, primarily subsurface estate. Stockholders' equity includes net cash receipts from the U.S. Government and the state of Alaska under ANCSA. Land and subsurface rights conveyed under ANCSA are not recorded because it is not reasonably possible to determine the value of the land assets conveyed at this time. BBNC has received interim conveyance to 2,728,000 acres of subsurface estate and has received patent to 1,661,000 acres of this total. BBNC has also received interim conveyance to 75,000 acres of surface and subsurface estate and patent to 62,000 acres of surface and subsurface estate.

BBNC's Articles of Incorporation, in accordance with the requirements of ANCSA, provide for the issuance of 100 shares of common stock to each Alaska Native enrolled in the Bristol Bay region as follows:

- Class A shares to Alaska Natives enrolled in the Bristol Bay region that are also enrolled in one of the village corporations in the region.
- Class B shares to Alaska Natives enrolled in the Bristol Bay region who are not enrolled in one of the village corporations in the region. The stockholders of Class B stock are referred to as "at-large" shareholders.

This stock, stock dividends or distributions and any other stock rights may not be sold, pledged, assigned, subjected to a lien or judgment execution, treated as an asset in a bankruptcy proceeding or otherwise alienated except in limited circumstances by court decree, by gift to certain relatives and by death. During the period that restrictions on stock alienation are in effect, the stock carries voting rights only if the holder is an Alaska Native or a descendant of a Native, as defined in ANCSA as amended. As of March 31, 2002, there were:

- 6,153 holders of Class A stock
- 676 holders of Class B stock.

Among these stockholders, 6,082 and 636, respectively, hold voting stock. The outstanding stock of the corporation will remain subject to restrictions on alienability unless a decision is made by shareholders pursuant to ANCSA to terminate the restrictions.³⁴

Choggiung Ltd., the Native village corporation for Dillingham in the Bristol Bay region was officially incorporated July 3, 1973. Under section 12(a) of the Alaska Native Claims Settlement Act the corporation is entitled to the surface estate of real property totaling 299,520 acres. The mission of Choggiung, Ltd. reads "To be a competitive and profitable corporation ensuring future and current shareholder benefits, while protecting its land and assets and showing sensitivity to our Native Culture."³⁵

There are 1,049 Alaska Natives eligible to receive Choggiung, Ltd. stock certificates as certified by the Secretary of the Department of the Interior.³⁶ Research indicates Choggiung, Ltd. has 332 shareholders between the ages of 24-55 residing in Dillingham.

Training Without Walls

As a research project from an etic view of the TWOW program, I frame the program study from an outsider perspective. This program is embedded in two worlds; representing the cultural, the indigenous peoples, and the corporate world. The nature of the study represents the balance that this program reflects between the two worlds.³⁷

According to the program overview, submitted by Choggiung, Ltd. and Bristol Bay Native Corporation, the Training Without Walls Program was created with the mission "To develop and retain Bristol Bay and Choggiung shareholders as managers and leaders with a commitment to the advancement of the Native Community."³⁸

In 1994, key leaders of the two corporations drafted a plan to set the TWOW succession plan into motion. This plan was born from the cognitive realization that the

next generation of shareholders should be developed into leaders. This plan was well thought out and future driven.

The goals were ultimately to increase the numbers of talented shareholders who are candidates for managerial positions. This would create a vast network of talented management that the two corporations could utilize. This network, in 1994, and 2003 and on into the future is a goal that this program continues to nurture.³⁹

The second goal of the program was to determine the mobility of potential management, and to identify the individuals who could lead the corporations in a contemporary and complex environment. This would be a direct effect of empowering and assisting through encouragement and mentoring support. These identified leaders would be encouraged early on in their careers.

The third goal of the program has the greatest impact upon the participants. This goal was to refine and fashion the skill set of each participant so that they are able to perform more effectively as managers and leaders.⁴⁰ The participants themselves have responded to a questionnaire that addressed their needs, as it pertained to them; although the questionnaire was not created in a way that extracted the corporations' abilities to map the participants' skill sets. This mapping of skill sets could be the biggest asset of both corporations.

These goals in and of themselves are great undertakings of innovative leadership deeply rooted in the corporations, driven by the concern for the shareholders and the nature of the shareholders to the corporations. This relationship has built a track record in earnings per share and market share within industries that similar corporations have

succeeded. The history reveals that the stakeholders are numbered and consistent. Shareholders restricted to transferring stock via sale or trade for monetary values averts a volatile stakeholder base. Both corporations' core values state that there is an obligation to shareholders. For example, "Choggiung Ltd. and its subsidiaries will provide economic benefits to its shareholders ... will seek to employ shareholders, will do business with businesses owned by shareholders, will provide shareholders with educational opportunities and will promote shareholders into positions of responsibilities."⁴¹ This promotes the feasibility for mapping the skills and talented pools of stakeholder leadership.

Training provided by this program is geographically based in the regions in which the majority (participant) shareholders reside. There are two sessions held yearly for an accepted group of no more than ten participants. There are six training sessions currently provided for the participants:

- The People Game: Increasing Managerial Effectiveness
- The Game of Work: Developing High Performance Skills
- Team-Building and Board of Director/Management Roles
- Dealing with Change
- Legal Aspects of Management
- Leadership & Legal Aspects of Management⁴²

Real world case studies are shared with participants. Focus group roundtables allow shareholder issues to be voiced from the participant perspective. And participants can tap each other's genius through Group Wisdom sessions.

In addition to training there are coaching sessions established for participants where mentors provide insight to prospective growth opportunities catered to the participants. Coach/Mentors provide on-call support and access to professional resources. The coaching program utilizes several documented mentor-based programs: The Effective Executive™, Delegating Successfully™, Managing the Boss™, and Holding Incredibly Effectively Meetings™.⁴³

Within the realm of this case study, no coaching/mentoring was observed and reports are based upon respondents of the survey of the participants and the program overview.

TWOW is a tool to promote the shareholders into the realm of management to the level of competent and competitive corporate domain. This case study expresses a level of inter-ethnic understanding and cross-cultural dynamics between the corporate world and shareholder epistemology. There is evidence of strong commitment from, value and worth placed on the program, by the sponsors who realize shareholders becoming self-governing and running their corporations is valuable.

TWOW is not just a gesture of good faith, but a real working and effective way of promoting shareholder skill sets and optimizing the return on investments by placing shareholders into decision making, policy, and management positions. I recommend that corporations whose limited shareholder base investigate leadership development programs for their stakeholders. In addition I recommend that TWOW be showcased as a model program for that investigation.

The remaining comments are reflections gathered by management and participants of past and present. Overall consensus of the program is extremely positive and respondents were candid and open in their reflections.

Management Survey results

Please state your role in the program.

Working with Judy Nelson from Choggiung and Lynne Curry from The Growth Company, I initiated the program, convinced my board to finance it, assist in the design of the program offerings, recruit speakers and participate as fully as possible in the sessions.

I think I learn as much interacting with the participants as they do. It is a good sounding board for ideas and reactions to the company and its subsidiaries.

I initially co-designed it.

I oversee the training.

What changes have you seen in the program from the time you first got involved?

We have always tried to let the participants steer the bus. We want to give them a diet of leadership training but immerse it in real life examples and illustrations of issues arising in the course of the company's life.

We like to expose the class to our various operating companies and their managers.

We try to sneak in a little ANCSA history. Choggiung has had 3 managers since the program began and each of them has brought a different flavor of input to the mix.

The participants change and the result of that are different interests and enthusiasms.

It started with a high level of quality and quality improvement continues to happen. It's getting more structured.

Do you recommend this program as a model for other Companies to follow (why/ why not)?

Other corporations have recognized the value of looking for the leaders in the next generation and we have opened our books to anyone who might want to copy us but corporate cultures are different and most would likely tailor to suit their own circumstances.

Yes because it produces results and creates a high level of ability in the graduates.

Please list the program strengths:

Adaptability / accessibility/ variety/ investing in the next generation/ identifies folks who could play a role in the corporation.

Another strength (of TWOW) is the opportunity to meet with the "old ANCSA warhorses" to get an inside view of our history and the power struggles to build a foundation for our people to progress in the future.

The quality of training and coaching and the commitment of the corporations to it.

Please list the program weaknesses:

Only 4 days a year face to face contact so if the participant does not take advantage of the coaching and mentoring and apply themselves on their own, they may not grow much.

What methods of program delivery are appropriate for participants?

Lecture, interactive discussion, case studies, teaching games, personality profiles, learning style inventory, coaching, hands-on training, group discussion.

Given your experiences, what would you like to see the program offer:

I think the mix is pretty good now but I am always open to suggestion.

Continue and be given to more people at more corporations.

In your opinion, what benefits have the program participants received?

Management training and exposure to the inner workings of their corporation.

Access to board members and company management personnel.

Exposure to experiences and leadership challenges.

Coaching and mentoring.

Skills, strategies, knowledge, self-esteem.

Based on your experience, can you estimate the number and types of jobs filled as a result (direct or indirect) of TWOW?

I believe that a number of participants have moved up in their own organizations or moved to new organizations to positions of greater responsibility. One BBNC director was plucked from the ranks of the program. Another participant became the director of a subsidiary board.

A higher quality job for every graduate.

In your opinion, are there any unmet needs that can be addressed under TWOW?

Alaska Native Corporations at all levels should be managed by Alaska Natives.

Finding the ones who have the education and experience and nurturing their career development is the only way to make this a reality.

Increase the number of participants.

Please use the rest of this page to express your thoughts regarding this program.

It has been fun to work with it and if I had it to do all over again I would.

Participant Survey Results

Please state your experience in the program.

My experience with TWOW has been wonderful. I have met some great people and feel that TWOW has enhanced my professional career.

Participated for full duration of program.

I was one of the "Original 10," beginning in January 1995 and graduating in October 1997. TWOW was, overall, a very positive experience. The coaching, mentoring, and networking aspects of TWOW provided great value. As a major bonus, the sessions were usually fun and light-spirited.

I was part of the first TWOW class. It was new and exciting. Bonding with my peers was a positive experience as well.

You could actually see the potential for leadership in each person.

I was accepted into the program in the Fall of 2000, I've attended 5 sessions consecutively. This fall 2003, will be my final session.

My first session was in Dillingham and we did many ice breaker activities. This was great fun and I got to know the group throughout the activities in a way that would have taken many more sessions to accomplish. The next two sessions that I went to were in Anchorage and provided insight into the corporate world of BBNC.

I am a Training Without Walls Graduate of 2001. I enjoyed the program because it allowed me to get away from my every day work environment. This was an advantage in

that my focus was improved. The TWOW training's were intensive and fulfilling. The topics were very helpful and the skills learned were often immediately employable.

What changes have you seen in the program from the time you first got involved?

I have only been in the program a short time and have not seen any changes.

Few if any changes other than staff of the program.

The parameters are more defined; i.e., now the program is more regimented with solid goals and benchmarks. Before, participants could graduate when they felt they were ready. Now, they need to participate in a certain number of "modules" before they can get their certificate.

I'm not really sure how the program has evolved since I "graduated" out of it.

The great change is in the mix of participants. It is always changing - so we get to know new people just about every session.

I've seen a shift in the amount of involvement that management has in the program. I find her sessions very challenging and positive. The other presenters aren't as dynamic - they're very competent - just not as enthusiastic.

Participants graduating, new arrivals and the format changes to meet requests from the members.

I believe the age requirements of "30-something" has been done away with. It seems there were a number of both younger and older individuals who now qualify to be a participant.

Do you recommend this program to your friends or family (why/ why not)?

Yes definitely, I would recommend this program. I was recommended by a family member, who graduated with TWOW and will be graduating from college this year.

Yes. Valuable training opportunity that would be costly to attain otherwise.

Yes, I would recommend the program to friends and family. Participants are made to feel special--I mean, after all, BBNC and Choggiung, Ltd. each pony up \$40,000 per year for the program. Sessions are held in Dillingham and Anchorage, and high profile luncheon speakers add more value. The salient esprit de corps atmosphere is real, and each participant is cajoled--I mean, made to feel that his or her opinions carry great weight.

The lavish dinners honoring graduates also add to the feeling of elite-ness. The case studies of real world challenges experienced by Choggiung and BBNC give participants a chance to probe alternative actions and explore their consequences.

Constantly, every time I come across a young person who seems like a "hot rocket", full of life, energy and intelligence and ready to explode upon the world in brilliance.

I most definitely recommend this program to my friends and family. I actively "recruit" people all of the time! I think mostly importantly it is a way to get to know more shareholders from your Native corporation that are also making positive steps toward their future.

I have recommended this to my friends and co-workers and have sent the applications to them. I believe that this training helps to improve individual professionalism and self esteem.

I do recommend it to friends and family. I boast about it every time someone asks what it is! It's a great opportunity to learn some very effective leadership skills. My first cousin was one of the first participants selected for your program. I then was selected for the program. Most recently, my sister has been selected as a participant.

Please list the program strengths.

TWOW provides the opportunity to further your managerial skills by including training that enhances your current skills. These topics are not always available through your organization.

Strong 'coaching' component. Diverse and relevant course content.

Simply put: (1) coaching; (2) mentoring; (3) networking; (4) pampering; (5) education (ANCSA, financial statements, etc.); and (6) case study examples.

It brings the "younger generation" of "professional" shareholders together, offers them a safe and positive arena to share their ideas, and provides them with skill building exercises to increase their effectiveness in their own organization/village/town/city.

Friendly format that a participant grows into.

Topics covered are essential to supervisors and up and coming professionals.

The coaching is top notch and a model to be learned.

The coaching by Tim Pearson is a strong point, but it's like anything else: what you get from it is what you put into it. I'm of the opinions that people who say they didn't get so much from it were just coasting along, not putting any real effort into self-examination and reflection to grow.

Bonding with your peers is a strength. These are future leaders, and it helps to build up your network.

Another strength is the opportunity to meet with the "old ANCSA warhorses" to get an inside view of our history and the power struggles to build a foundation for our people to progress in the future.

Presenters from "The Growth Company" are excellent. Guest-speaker lunches are an excellent example of time management, and the fast-paced workshops during the two day retreats.

Please list the program weaknesses.

Duration of twice-yearly group 'session' (1.75 days) felt too short.

I honestly can't think of any.

It doesn't provide a more definite path to follow. As it is a program guided by its participants, it can get very "gray" in its' goals. We need a bit more direction on what the program was originally intended to do.

Meetings are only twice a year.

I think this is an incredibly strong program. I gave me many different opportunities, viewpoints, and skills that I personally benefited from. I appreciate the investment of this sort in BBNC shareholders. Being a TWOW participant has been my privilege.

Was the method of program delivery (telephone, meetings etc.) appropriate for you?

I am able to attend the training but due to my job demand, it has been difficult for me to telephonically meet with the coach.

Yes – telephone. Yes – meetings/group sessions.

Being located in Anchorage, it was very appropriate. I had my monthly meetings with my coach over lunch.

The meetings are terrific. Two times a year is just the right amount of time to get to know the other participants, work on some skills, etc. The telephone meetings are o.k. - I don't see the exact purpose - and have found them helpful at times. For me, it might be easier to email questions, challenges, successes to my coach at times, rather than a full half hour conversation on the telephone.

It was excellent, a good blend.

Yes.

The most appropriate method of program delivery for me is always visual aids or hands-on tasks/role-play.

Given your experiences, what would you like to see the program offer?

I have had a great experience with TWOW and look forward to the training.

Mentoring assignments; group assignments related to community/current events.

I think that giving tours of significant business operations (including mining) could add more value. Further, more "spice" would be added to the program because it wouldn't be confined only to a conference room.

A definite direction and goals. More information about our corporation with specific "problems" brought to us for "think tank sessions". More involvement of our Board of Directors. More advertising, recruiting for even more applicants to the program!

Assistance with hostile co-workers or how to deal with people who are attacking you, or your program.

I'm not sure what involvement the BBNC Board would like to have with the TWOW graduates. I can't see where there is a plan in effect for them to benefit from their investment in us.

Being involved in Human Resources, and now having now attained two bachelors in mental health, I would like to see more focus on mental, spiritual and physical aspects of wellness. Wellness skills are important for working professionals.

In your opinion, what support from key personnel did you receive (or not receive)?

I have received a lot of support from both coach and management. The presenters have been knowledgeable and the team building skills are great.

Tim Pearson provided great support. One of the architects also provided moral (and financial!) support.

The BBNC staff, specifically TWOW support and management was very good. Travel plans were easily made, and corrected if needed. The flow of the meetings, etc. at the B.B.N.C. offices were good. Everyone involved was very helpful and positive about the program.

COACHING!! (received)

Tom Hawkins is a wonderful mentor; he has a keen intelligence, a delightful sense of humor, and he really invests himself into the process. Judi Nelson comes from the unique perspective of living so long in Bristol Bay and serving as a mentor herself to so many young people; I'm afraid the people who have come into leadership with Choggiung aren't able to replace her in this respect with the TWOW program.

Tim Pearson is compassionate, a good listener and a good coach. He helps you reach your own solutions.

Any involvement by the Board members in the meetings is a benefit. They bring an extra dimension to the program that's highly valued by the participants

I always received excellent support from office personnel of BBNA in Anchorage. They always made prompt and timely travel arrangements and accommodations where ever Training events were held.

Based on your experience, can you, or do you plan to expand your career path as a result (direct or indirect) of TWOW?

I hope to expand my career path and look forward to future trainings that will enhance my skills.

Yes – TWOW participation helped me to increase my level of confidence and my knowledge of management and leadership topics; TWOW expanded my 'network'.

Since I was promoted two years ago, I've already expanded my career path (though, arguably, this promotion was due more to receiving my MBA degree in 1999 than it was to graduating the TWOW program). I think it's interesting to note that much of what was covered in the TWOW program was covered in some of my UAA classes--particularly with regard to organizational behavior.

I was inspired to perform more public service as a direct result of participating in TWOW. I've been elected to two consecutive terms on the City Council, and I will have served on it for six years this fall.

I was just elected to a 3 year term of office as a member chief on the Tribal Council.

I also serve as the elected Secretary for the local Church Council.

TWOW has given me more confidence and support while going through a major change in my career. The participants ask me hard questions, give me a sounding board, and provide great support. The program has given me great skills at times with "dealing with change" and "what kind of manager am I really?"

Yes

TWOW reminded me of how much I like to learn. It was the same time I was in the TWOW program that I started taking college classes. I definitely share the credit with TWOW!

In your opinion, are there any unmet needs that can be addressed under TWOW?

I can't think of any. I failed to mention above that another positive aspect of TWOW is the exercise regimen often employed. The "toxic popcorn" exercise is a perennial favorite, and the personality trait and managerial style determinations provide us good introspection.

I think the Board needs to formulate a plan on how they intend to benefit from the graduates in the TWOW program, or they really won't know how their investment has paid off.

Not really. Anything that the group thought was "unmet" we usually had "met". The TWOW participants frequently made suggestions to improve the program. We were actively engaged in the development of TWOW. I hope that this is still the case. It's very empowering for the participants to be instrumental in program planning and development.

Please use the rest of this page to express your thoughts regarding this program.

TWOW is a great program, and I often wish I were still involved. As the new participants perform the exercises like "toxic popcorn," I'll often loiter about and ridicule the unimaginative players (I'm quick to point out that my team transferred every kernel without nary a spill). It's a great program. (Sigh.)

I believe more people should be made aware of this program. I look forward to every training session, because I come out excited to try the things that we learned.

I've nothing else to add other than I highly recommend the program to people who want to grow both professionally and personally to aspire to taking on additional responsibilities.

Frank Hill

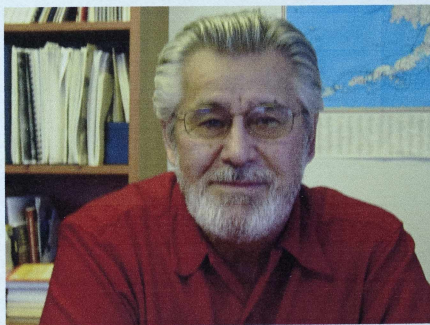


Figure 2.2 Frank Hill

Frank Hill was born in 1939 in Iliamna to Katie Trefon and William Hill. He is of Dena'ina Indian and Finnish descent. He is a shareholder of Kokanok Village Corporation and Bristol Bay Native Corporation. He served the United States of America

in the Army from 1962 to 1965. Hill graduated high school in 1960, followed by his Bachelors at University of Alaska Fairbanks in 1969 and a Master's at Harvard Graduate School of Education and continued at Montana State University pursuing his Education Doctorate. He was Superintendent of Lake & Peninsula Borough School District for ten years, he is among the few Native to have had that leadership responsibility. Hill serves on the Bristol Bay Native Corporation Education Foundation board as President, Fish Industry Tech Council as a member, College of Rural Alaska, University of Alaska Fairbanks council member. Hill is an avid outdoorsman who enjoys hunting, boating, hiking and traveling with his wife. He has one son, two daughters and five grandchildren. Hill is comfortable with who he is and believes that strong parenting has helped him to appreciate everything, be independent and to never compromise his principles. Hill said:

The gap is widening between traditional leadership and Native organizations with regard to business leadership. Even more this gap is widening as business people come in to various communities wanting to conduct business but people in communities may want to address other issues over a cup of coffee. One of the biggest needs in leadership is in Anchorage. Urban Natives are asked to represent rural Native issues quite frequently. At some point it may be worthwhile to take a month or so and go back out in the villages to reconnect with rural Alaska. Organizations like AFN should have some process to allow Native employees a chance to reconnect with people in the village, especially when Native employees are asked to represent the rural Natives. (Jokingly comments that they should be

sentenced to the village for one month out of the year.) When I want to see people from Bristol Bay, I go the Sears Mall, or to the Airport and I usually get to see quite a few people. But urban Natives tend to be a proxy for all Natives. I don't always agree with that.

One of those skills areas that current and future leadership need is the sense of cultural connection. Overall connection gives a sense of what the immediate need is. It takes a whole new set of skills nowadays. Current and future leadership now have to know and track more issues, they have to assess resources and take that to the next level into opportunities.

Someone like Willie Kasayulie is a good example of a current and traditional leader.

Willie Kasayulie is fluent in his language and lives his culture and he can put on a tie and go to Washington DC and hobnob with the best of them. I don't know if the people behind him, or the next generation know how to do that. He learned by doing it. There was no guide as to what Native Leadership was and people just did what needed to be done and that was enough. Others not understanding what Native leadership were like, people accepted whatever was offered. Now I believe the people expect that the next generation is going to have a different set of skills including political and academic preparation. For example keeping track of more things and knowing more things that we used to have to. I don't think we are as trusting, nor should be, in the fact that people tell us about various situations. We need to know and be able to think for ourselves. We

should be able to determine the facts and the truth about certain things and situations. You've got to maintain a political awareness, know the global economy and what is happening with the money in those areas. If you are willing to be a leader, than people are going to expect you to represent their interests, including health and the economy.

If you're sitting on this type of resource (Pebble Mine) or representing communities (Iliamna) that have a type of resource then you're certainly going to have to know what's available and what's coming up. Leaders are going to have to be able to translate those into other opportunities or other things that are going to help communities. Additionally leaders must be able to make the decision when it's not going to compromise the way people choose to live. The Pebble Mine presents a prime example. There are huge consequences if people don't think this one through very well. You're going to have to think in terms of the community, what the residents want, what is good for the environment. Sometimes that means that you have to compromise what you owe to the company that you may represent. You may find that you don't have freedom in this position, and there are expectations about some of the things you will be asked to do and some of that may include conflict. I am not saying that it is an impossible task. The challenges may include conflict with the company you work for and the people who live in the region. Your job is making the right decisions so that the people are treated well in the region and you do the best to maintain the lifestyle which will not be disrupted any more than they would be

with the Pebble mine and I don't know if you can do that while living in Anchorage, or without frequent visits or actually lining in the affected area.

When the Lake and Peninsula School District was formed, the REAA submitted a proposal to put the Lake and Peninsula School District headquarters in King Salmon. Most of the people that we talked to said that they did not like the fact that the headquarters would be in King Salmon which is not even in the Lake and Peninsula Borough but is in Bristol Bay Borough. There was not even a school there, so why not put headquarter office in a place where there's a school within the borough. It would have made more sense for them to put the headquarters in Newhalen, Illiamna or Port Heiden. This gets local control right to the place where people are. With headquarters in King Salmon it's almost like the school district headquarters was an embassy to the region.

I think you can get formal academic training and education that would benefit you, learn the political and the economic landscape; but you must have a sense of community. You have to have a sense of community and you've got to be required to interact directly in person with other people of the areas that you represent. In a sense you have to intern in a village to understand what people are talking about. It makes sense for the rest of the world to make decisions based on western decision-making criteria; it's the right thing to do politically, economically, and socially. Bring all the data of western decision-making to the community and you might get a 'no- you might get a hell no'. They may not necessarily use the same criteria in local decision making as those used in western

thinking. At some point you are going to have to understand why there's a 'no' at the community level when all of the western decision-making criteria and all the data say 'yes'. There are times when it is not necessarily 'no', sometimes it's 'no' because we were not involved in the decision making process. We didn't get a chance to say yes- You came in with a yes and we have to prove to you our view and we have to accept your decision. We were not part of the approval process.' So people feel like it's a threat to their lifestyle and culture with these decisions being forced upon them. There are a lot of people in Nondalton against Pebble mine, including the Park Service and conservative agencies that might be affected.

Building of networks and building contacts are skills that people who are leaders tend to develop naturally. Knowing people in the political, economic and social areas and understanding that all these issues are all connected. So you really can't expect anything to happen in the chain that won't affect everything else. Knowing who to contact to capture a community position where you don't have to spend three days figuring out what their position is, what their thoughts are- is an advantage. You develop a network of people you can contact to help understand and the network becomes the people that help you form an opinion about something. At least help you understand what the issues are and how different parts of the social structures are going to react. That way you understand if an agenda is being pushed locally or by imported factions. Local contacts and relationships are going to know if there is someone locally who is

going to push an agenda. The Katmai Lodge on the Alagnak River is an example of how this works, the lodge owner claims that he 'owns' the whole river, but it really belongs to the Levelock people. The lodge owner leases the lodge land from them and gives the community a few seasonal jobs, which are all they get out of it. The lodge owner claims the voice of the local people and their agenda as he goes to the local fish board with his proposals. The local Levelock people are silent and they're not going to support this guy. If the fish board knew the situation and knew the customs, they would see that the lodge owner's agenda was not that of the community. Traditionally, Native people will not always argue with someone based on their position. People are not rash and they don't speak out against others in public. Their silence may be mistaken as support for decision.

If you have a person who's not traditionally from a community and is on a local school board, they can push an agenda because of the community's tendency to avoid conflict. The best way to address this is to have local contacts within the community who you know represent interest of the community and not special interest. You might need two or three contacts in the community to get this. The best bet is to get a network of people that will associate with you, and you will do a better job representing interests of the community and who can help you handle these situations. It works well in the business world, Harvard is well known for their good old boys club. In the business world they are more likely to give their

business to fellow graduates; that was a given- if every other businesses were equal, the fellow graduate got the business.

Board members and administrators of Native corporations can use shareholder relations as contacts in the village. They use the shareholder information contacts within the corporation as a channel for voicing concerns. Give new board members a chance to get out there to network at the village level (It could happen at the AFN annual convention setting). I would recommend that administration and board members visits the village during a village celebration in a natural setting, in a non-threatening manner, without a board agenda. They could be required to interact directly with the people that they represent. They should be able to understand what people are talking about and what they want. Representing shareholders would come a lot easier to a board member if they had a stronger sense of the local community. The interaction would have to come across as if they were not serving interests on behalf of the regional corporation, the board members, or administration. If you choose to go back to communities there could be a level of suspicion and mistrust which compounds the problems. Sometimes it is your family name that people recognize and give some respect due to that family's history in the region. Some people will not know you, and view you as an opportunist. If you visit a community and joined in community events, you're not viewed as a spy. Often communities need to talk about everything. There would be other issues that come up, such as drug and alcohol abuse, health, and welfare. In the more natural setting you will find how easy the

conversations will flow. The board can be informed through a much more natural process that happens in the community, and then they could much better represent the shareholders from that community.

We must connect boards with Elders in the communities. Elders have a tremendous wealth of knowledge and that has gone unused for years and years. Elders are thinking and worrying all the time about their people. People seldom ask nor are Elders given an opportunity to share or give advice. I wonder if there is a way to capture Elder input. I understand Calista Corporation has an Elders Council that advised the board. This is an example representative of the Elders and traditional culture guiding the board of directors. I don't know how to create a formal Elders council because Elders are not elected, they are self-proclaimed. Elders just show up because they know they are 'the one'. They are burdened with that responsibility and they take it on. Another critical ability is to be able to interact and speak with Elders. You can't be too blunt you can't be too loud and you can't be too careful. This is especially true when you work with Elders from different cultures. Protocols are involved, there are no text books on protocol you need to seek out those contacts in the communities who are so valuable, both at the village level and regional level that can help you out.

There is a process where the administrators and the board can get a great deal accomplished where the CEO and the board have mutual capacities and respect for each other. There is a degree of understanding that the CEO has been hired to know the communities and know the interest of the people and be able to speak

on behalf of those interests. He must know the interests of the community in order to take the organization in the right direction. Where the board expects the CEO to tell them what they know about the issues at hand, the CEO should use his contacts and networks so as to have a good understanding and a strong representation of the people that they serve. If you don't have this latitude, you end up being an uninformed leader. You should always have that option of saying 'if we do this there are consequences'. If hired administration has that opportunity, I think you will have much more cohesion and successful operations. The board has to know that the administration has the ability to make recommendations based on their connections and networks. The board has to trust that administration can come to the right conclusions. That goes back to 'should the CEO get out to communities? YES'. If the board can't then the CEO should. The responsibility of administration to present opposing views to the board is not a popular position to be in. The more important information is will drive how strongly the administration should push it. If the board has not made connection to the community, it has to be the administration that makes connections to ensure valid representation of village views and values.

In the beginning, it seems as though most of the board of directors and CEO involved in starting the organization from the inception had limited business knowledge. Board training and development includes world business experience, worldwide political knowledge and solid information on economic issues. They also need to stress board growth with relationships in world economies and world

business. Board and CEO training should focus on negotiating skills and knowing business on a global level. Training should include board and administrator training on world issues. It seems that the people on the nonprofit board are normally involved with the interests of the people based on a reflection of the nature of the business; whereas, people on the board of directors of for-profit corporations may need a higher level of global knowledge and information.

Jason Borer



Figure 2.3 Jason Borer

Jason Borer was born in 1957 in Cordova to Richard R. Borer and Patricia J. Emard. He is a shareholder of Eyak Corporation and Chugach Alaska Corporation of Sugpiaq and Athabascan descent. He serves Alaska Natives in the following capacities; ANCSA Education Consortium, Co-Chair; College of Education Advisory Board, member; CASHE, member; Alaska History Standards, planning member; ANPA, member; Leadership Anchorage participant. Borer graduated high school in Cordova and continued on at Oregon State University to get a Bachelor of Science in Hotel Restaurant

Tourism management with English minor. He continued his education at the California Culinary Academy pastry program. He is currently President of Chugach Heritage Foundation and past manager of various restaurants in Alaska and California. Borer loves carving wood and hopes to learn to incorporate inlay of ivory and baleen. He is a certified pastry culinarian who someday wants to recreate Native art into edible medium. Borer reads veraciously, loves movies and computer gaming. He enjoys household activities and gardening with his wife.

Does your organization have a strategy that addresses leadership succession?

We are a young and small staffed foundation. As it stands now, I am the only employee although we occasionally have an intern who helps out. One of my primary duties is to consider succession and the effects institutional procedure will have on my successor.

The Chugach Alaska Corporation has a shareholder advisory committee. Chugach has a preference for shareholder hire within the organization. We have not had a clear methodology within the infrastructure to target shareholders towards senior management. At this stage we have a vice president of cultural affairs who is Alaska Native on the executive management team. We do not have anybody in upper middle management that is targeted towards that. We are trying to identify within the HR infrastructure what can be done to improve the opportunities for shareholders. In order to move into the upper management you must be willing to go out into government contracts outside of the State. The problem is most of the jobs are relatively low paying and you would have to be

separated from your family for an extended period of time. It is difficult for Alaska Natives to take this career track, and taking on a second living arrangement for \$15.00 to \$20.00 an hour, when they could stay here making two to three times that much. The advisory committee looks at those situations to determine what we can do to make it easier for Alaska Natives within departments including structural changes and training dollars. This involves a clear communication path within the performance evaluations. The supervisors are responsible for promoting shareholders and providing advancement. In addition, we are looking at ways to supplement employee income through the transitional phases for Natives interested in management. The committee is looking at ways to help people move into management through the hardships stages, financial barriers or system impediments. The committee is also looking at departmental training impediments that require training only for job related work, but do not allow for training for job growth. We want shareholders to have the opportunity for training for job growth.

During early phases of company history the vision comes directly from its leaders: What visionary progression has taken place; has become identified primarily with the organization rather than with certain individuals?

Since my hiring at CHF, we have an ongoing process of strategic planning. We have substantially changed the direction of the Foundation and intend to refine it over the next few years. We have codified our vision and identified our values to have a litmus test for what endeavors we should be involved in. The

organization has a mission statement but did not have a concrete idea of what direction we wanted to go. I felt that we had to sit down as a board and hammer that out. The foundation received significant improvement from the Foraker Group, and so we brought in one of their facilitators to go through strategic planning. This process extracts from what we thought we should do to simple words to describe what we wanted to do. We wanted to educate people in western education and traditional education. We wanted to celebrate our culture and give both youth and Elders an opportunity to grow. Now when I am approached for funding or looking at things to fund I just run the simple words through my head. And I say does this match up with our fundamental core. For instance we supported the Nanwalek Russian New Year's celebration which was a pretty significant investment of time and resources. It celebrates our culture and educates our people on what the event actually is and how it's performed in the village and it involves youth and Elders. I think of my ultimate litmus test 'we are here to facilitate better lives for our shareholders and descendants.'

When CHF was originally founded, the Chairman of the CHF Board of Directors was in charge of all operational aspects of the foundation. We now run the foundation with a president and occasional administrative support. The president reports to the board of directors who set strategic goals for the president to implement.

What individual training (job shadow, board training, etc) do you provide for potential successors that address growth and maximizing professional potential?

In order for us to facilitate others into leadership roles we have to show benefit and insight enthusiasm. The way you do that is by leading by example. For example, I use the traditional Native greeting for my voice mail Camai for hello and Quayana for thank you. I am promoting traditional languages as an activity the people can use; hopefully we can integrate this in everyday activities and insight and interest people in increasing their knowledge. I don't believe you can be in charge of a cultural foundation and not participate in the culture. I look for opportunities to increase my participation in culture and look for ways to take that awareness and apply it to everything we do. We provide support for Nuchek Spirit Camp; it is an ideal example of carrying forward cultural activities which brings Elders and youth together to practice traditional crafts and cultural activities. When you see how excited the kids are, it's hard not to see that you are going forward. Now we try to facilitate ideas and different things to do for the culture camp.

We are reaching out to our villages' junior high schools to include them in what we do. We are creating educational action committees in each one of the communities to find out what works best for them. It could be Project Grad in Kenai Peninsula Borough School District or Indian Education in Anchorage, and visiting Indian reservations in Oregon and Washington to see what they have to be able to help serve. This year we are looking at what is happening out there now, what the communities want, and what can we do to get better? This gives a twofold result, first in helps the kids be leaders and second you're getting

shareholders actively involved as a team with the Chugach Heritage Foundation. So actually the adults are becoming leaders in their communities at different levels. The danger of operating at this size is that we cannot do everything. So we have to figure out ways to get other people energized, which is part of leadership. Part of leadership is getting others to follow the vision that you want. Leadership is a reflection of what people want with a focus of what is already out there. Effective leaders are the ones they can focus efforts and return it and they get that loop going forward.

We are doing a project called digital storytelling project. We will work with all the leaders in the region including our shareholders in the lower 48 to collect their stories and edit them to capture the voice of the Elders. Each of our Elders has a unique voice and we are trying to distill lessons of three to five minute stories which will include a picture CD format, possibly some video. We will be able to involve younger adults and kids by having them review the stories and the editing process in hopes that lessons come out of this. All life situations and problems can be reduced down to having to eat, provide and survival. Hopefully we will have things that the kids can actually use and learn from. We are actively involved in the Tatitlik heritage week where the 150 children from the region go to Tatitlik and learn cultural activities and language as part of their regular curriculum with an emphasis on cultural activities. The whole community is involved.

Juniors, Seniors, Master's and PhD's candidates qualify for a merit scholarship because we want to help people who have shown that they can master the systems and produce results. There will be larger scholarships due to the fact that they have higher grade point averages. The longer you spend in school the more difficult it is, and we want to assist those who consistently do a good job. Chugach Heritage Foundation is working with other entities and organizations within the Chugach Region to collect items and articles like dictionaries and picture books. These items are in storage and we want to share them for educational purposes. Currently there is a lot of information in storage that doesn't currently have potential for distribution.

Without cohesion, teamwork and a strong sense of community the organization can contain broken links between vision and focus. What areas are strengths and weaknesses in your succession strategy that address this?

The key to any succession strategy is to have a clear set of job descriptions and specifications along with a rigorous interview process where the right candidate can be identified. As the strategy has yet to be tested, results are unknown.

What core values and beliefs do you feel belong in your succession strategy? Please be specific to personal core values and beliefs and organizational ones, both are important but we want to distinguish between them.

The main component of the successor must be the personal character of the individual. They must like people, they must like culture, and they must have an

over-riding commitment to education. They need to have a personal intellectual and spiritual curiosity concerning the culture of our region.

What standards do you find imperative to the success of the succession?

The selection and performance review process.

What attributes do you find attractive in your ideal successor?

(Borer comments specifically on Chugach Heritage Foundation.)

You have to like the people in our region. Communities have distinct personalities and you have to have this enjoyment of experience and enjoyment of the diversity of people. You have to have the opinion that even if people are flawed they can also be magnificent at the same time. The person in this kind of position has to dwell on the magnificence of who Natives are. This person has to enjoy learning the lessons where ever they can be learned and actively looking for them. You have to spend the time to get to know the people to find out what is important to them. I do not think you can do that insincerely, you have to be genuinely interested in what is going on. It is a curiosity about people and a belief in people's greatness. Cultural leadership cannot be run as a business, but you can apply business principles to it. Leadership needs a firm grasp in western methodology and also a firm grasp on what it means to be an Alaska Native. This is a balancing act where you can go too far in either direction and not be effective. Among that other attributes are tact, empathy, and consideration, for example an Elder is honored because they are an Elder and for no other reason. Being an Elder is not based on what they act, what they say, or how they do, they have

lived and you can learn from them. The foundation's role is to promote the culture through the Elders.

As a leader I tried to stay involved in committees and groups that deal with education. I am in sheer awe of the ability of people with limited education to articulate with incisive minds. They can cut right through it every time; see things for what they are, and how they relate to their world. Sometimes the western world get so involved within their own mental gyration that they lose sight of what is B.S. Some of the Native leaders that I've come across have the ability to very eloquently state when something is B.S.

Please describe the company's efforts to overcome excessive dependence on one or a few key individuals.

We are constrained by our size. There is a steady push towards codifying and simplifying policies and procedures so as to make the incoming individual's integration with the mission of CHF as seamless as possible.

What areas do you think are important for instilling individual vision and values into core competent company systems and processes?

A proactive board who involves itself in the overall goals and good follow-through with performance objectives would meet this objective. I expose myself to leaders from other cultures so I can see what they're doing and how they are passing on the cultural baton and I try to see how we can integrate that into what we do.

What guidance would you give to a company that seems to be losing its visionary status?

Revisit the vision and the values that go into it. All decisions should pass the litmus test of these values.

Jon Ross

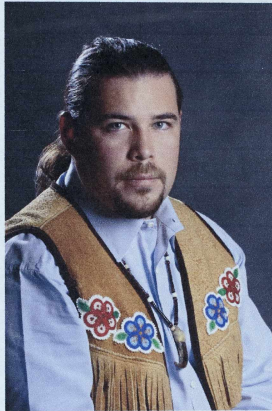


Figure 2.4 Jon Ross

Jon Ross was born March 22, 1972 in Surrey, British Columbia to Alan and Linda Ross. Jon is the current President and CEO for the Alaska Native Heritage Center and former Vice President of Community Services for Southcentral Foundation. He graduated high school in Kodiak, Alaska and continued his education at Toccoa Falls College for a Bachelor of Science in Counseling Psychology and a Master's of Business Administration from UAA. He is a shareholder in Native Corporations, Salamatof Native Association, and Cook Inlet Region Inc., and he is a Kenaitze Indian Tribal member. Jon has been elected to sit on the board of Directors for Salamatof Native Association, and the Kenaitze Tribal Council for the last several years. He is also a former founding Board

member of the Alaska Native Professional Association, and has served on the UAA Alaska Native Studies Advisory Council, and the AFN board of directors. He is interested in learning the Dena'ina language, reading and spending time with his wife and 4 children. He loves summer subsistence activities.

Does the Alaska Native Heritage Center have a strategy for leadership succession?

One of my goals is to develop, mentor and train the next leader of the Alaska Native Heritage Center. This can happen in formal and informal ways. I have a very talented team of people at the Center and while we don't have a formal succession plan right now, I have identified people with potential and have been working with them to get them training; experience and exposure to situations that they will need to eventually lead an organization. When the previous CEO left, there was not a plan in place for succession, which left the Alaska Native Heritage Center without a CEO for over a year. At that time they had an acting CEO. They did an extensive search and it took them quite a while to fill the position. There is a need to create a formal system where that does not happen again.

What would your ideal leadership strategy plan include?

I think it's something that should be pervasive throughout the organization, a part of every position. For instance, if you come in as a cultural hostess for the summer and you have it in your mind that you want to run the place; that you have an idea of what it's going to take to do that; and that it is a possibility; you will be able to know what kind of education to pursue what path of positions to experience and which way to grow. Right now we have some of that; cultural

host can grow from their position to become a cultural program coordinator. Cultural program coordinators are full time, year round employees who carry out some of our programs. The cultural program coordinators can become management with experience and education. There is a cultural program supervisor who supervises the five cultural program coordinators. Cultural program supervisor could move into quality program manager job, again with experience and education and later if the fit is right they can become directors, VP's etc. participating in the overall direction of an organization. Career ladders and succession planning like this are important to the vitality of an organization and give employees opportunities to advance. Ideally somebody from each of the department's will be groomed for these positions. We don't necessarily always have these people identified but there are people that are potentials for those positions. For example at ANHC, the position of vice president of cultural and educational services has been vacant for three years. It has been really hard to find the right person with the right background and the education and contacts in the community and the right vision. The vice president's main drive is going to be to find somebody who's going to be able to replace them at some point. I would like to get to the point where all vice presidents can do that.

Sometimes an organization's vision comes directly from its leadership. In this case it it's very strong and very identifiable, But what visionary progression has taken place, It what part of that progression has taken place with the organization and what part of that can be identified with the individual?

The Alaska Native Heritage Center mission has changed over time. The original mission of the center was to be a gathering place that shares and perpetuates and preserves Alaska Native culture. When I came, we made some changes to the mission statement. We went through a process with the staff and Board and we changed the mission statement to now say “sharing perpetuating and preserving the unique Alaska Native cultures, languages, traditions and values through celebration and education.” We wanted to add the word education specifically because that is what we are trying to do - educate people. We also added language to recognize the uniqueness of different cultures and we specifically included Native languages. We also added a vision statement. Now our vision statement is “Thriving Alaska Native People and cultures, respected and valued.” The thriving part is pretty obvious, the respected part ties in both Native people and non-Native people. We want to promote Native people respecting both their culture and their heritage, because in a lot of cases that has not always happened. Also having non-Native people respect Native people’s culture as well and valuing them. I think that is what the Center is about. We also created key points that correspond with the acronym A. N. H. C.

A for Alaska Native cultures, traditions, values.

N for Native pride and respect.

H for Honoring diverse Alaska Native cultures.

And C for Connected communities and generations.

The key points help us stay focused on what we should be doing and how we should be doing it, each of them have bullet points that further define what we are about and how we do what we do.

The Alaska Native Heritage Center it is a pretty young organization. When the Center first opened a big part of the focus was on tourism. The idea was that by educating visitors from all over the world this would help to pay for winter programs. There were two different focuses one was the local and the other was educating tourists. The initial focus was on tourism. I came here specifically to do more for the winter program and to bring in the community. It has meant program changes and different ways of marketing. If you come here on a Saturday, you will find it is a very different thing that it was before I came here. I think part of it is institutional and part because I had the motivation to do that. I think it is institutional because I think that's what the Center was here for.

What are some of the things that you would like A. N. H. C. to think about institutionalizing to help people into management positions?

As I described before at the entry level there is a formal structure. An employee can go from being cultural host to a cultural program coordinator. We usually train these people in-house to fill those positions. Going beyond that is what we need to define. Some of the issues we talked about for example; include becoming a high school specialist, teaching components of our high school program, getting a bachelor's degree in education or something similar. We have staff who have good potential to grow in their ability and responsibility as

teachers of Native culture. We would like some of our culture program coordinators to eventually get four year degrees, and know how to develop curriculum, and become more effective at intentional ways of teaching. It would be good if cultural hosts became cultural program coordinators and if they in turn then eventually completed their education and became supervisors or high school education specialists. If one of the cultural program specialists was interested in teaching art, what would it take for them to do that? It may take a degree in Native art. If one of our maintenance people was interested in that position, it's going to take the education. That is what we are going to focus on because we would like to have a cohort of people who want to work on their education degrees. People need to see the potential of what experience and education can get them so they want to work into other positions with more and more responsibility. We have six cultural program coordinators; we have other people throughout the organization with various jobs who may be interested in education. We want them to possibly take classes together as a cohort; we have not set that up yet but we are may develop a goal to do that with a university such as APU. It may mean that we need to bring an instructor here but depending on the stage the employees are at, they tailor individually to classes. We have several employees here who are working on their college education but have a couple years to go. I believe that most if not all of our high school education specialists have a four year degree or bachelor's degree in education. That was not always the case; it's

been more recently that we've started to make that a requirement. When we recruit for that position you have to have a college degree.

We have identified education as a need for or employees who teach every day. We have school visits all winter long and we try to teach; but employees don't necessarily have all of the tools in place to know 'what am I going to teach, am I being successful at it, and are we being consistent with all the things that we try to do.' Those have been identified as areas that we need to work on. We want to increase education at the program coordinator level. We have teachers who come here when they bring their class and they fill out an evaluation form. They give us glowing remarks, but how do we know if we are being successful teaching their students. We need to plan better what exactly we want them to walk out the door with, and measure that by asking certain questions about what they learned. If we want to develop an institute of higher education at the center 'Institute of Alaska Native Arts and Culture' we would start out by teaching Native art and have some certificate programs and some degree programs. We hope to become a branch campus of IAIA in Santa Fe. They have asked us to do this and we are making plans. This would come with some Federal funding to help with that. We want to go beyond and teach different types of Native art, traditional and contemporary, visual and performing arts and literary arts. Beyond that I'd like to see teaching Native studies and Native languages. There would be a partnership with IAIA and other institutions including UAA so that we wouldn't have to reproduce the basic requirements.

What do you think are core personal values you would like to see in somebody who is coming up the ranks? What you think are the core values for this institution?

I would like to see somebody who is ambitious, which I think is an essential element. If they don't have ambition it's more than likely it's not going to happen. Employees must be hard working, willing to roll up their sleeves and do what needs to be done. People should be flexible enough to adapt to changes. The institution values giving people the opportunity to work on projects. This is critical to developing somebody who is going to go on to run the organization. Giving people the opportunity to work on special projects and the opportunity to do different things other than their same job is ideal. This provides continuous progression of responsibility. Special projects are a good place to start. Special projects are big projects that are time limited and provide for moving on to something more- which may involve more supervision and progressively more responsibility. I think a big part of this involves being a part of a team. Not just doing something by yourself but seeing how that fits in with what is going on in that organization, having accountability and the availability of the team there to help you. Employees have to have the vision for what it is the company is doing, they have to have passion. You have to have both ambition and passion together. Employees have to be willing to learn and not afraid to make mistakes.

I worked for Southcentral Foundation for nine years, I started there as an administrative assistant and worked my way up to being a vice president. When I first went in to talk to Katherine Gottlieb, I wasn't applying for any certain job. I

was just out of college and looking for my first post college job. She hired me as an administrative assistant and she had a chance to see what I could do. Shortly after I started doing that, a position was open which was newly created. I grew with the organization, when I started there was less than 100 employees, when I left there was well over 1,200 employees. As I progressed, I took on several big projects. I coordinated the negotiations between Southcentral Foundation and the newly formed Consortium. That was about a year and a half long project. When I started at SCF, I let Katherine know that I wanted to grow with the company and maybe even someday have her job. When I had said that to her, she saw what I wanted to do and over nine years she mentored me to possibly do that someday. Succession planning over there has been very much intentional. They have a lot more resources, financial, development department, employee training, and a lot more people to work with.

Please describe the company's efforts to overcome excessive dependence on one or a few key individuals.

At times I see dependency on a few key people and I see this in plenty of organizations. This is not a good thing; when people leave and the organization is left in a bad situation at least temporarily. Each position should be training their replacement by training a few people who could take their job. It seems that the higher up in an organization you go the more difficult it is to do that. For instance I should be training one of the V. P's to do my job. The Alaska Native Heritage Center is a few years old now; we are going into our seventh season. We have

started the summer program for a few years and recently put more focus on the winter program. There is the baseline for institutionalizing our corporate mission and values for the center.

Perry Eaton

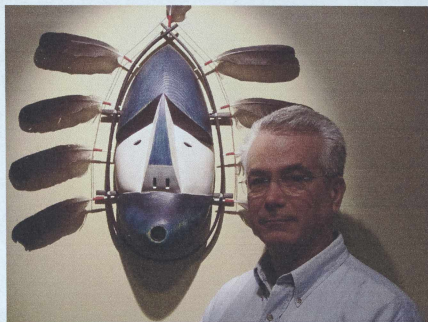


Figure 2.5 Perry R. Eaton

Perry R. Eaton was born in 1945 in Kodiak to Geraldine and Henry “Hank” Eaton. He is a shareholder of Ouzinkie Native Corporation and Koniag Inc. He is Sugpiaq. He graduated high school at Mt. Rainier High School in Seattle in 1964. From there he attended Junior College in Aberdeen and Seattle, Washington. He is currently the Senior Corporate Advisor to Alyeska Pipeline Service Company and he previously served as President and CEO for the Alaska Native Heritage Center and the Alaska Village Initiatives (formerly the Community Enterprise Development Corporation). He serves on numerous boards, commissions and committees. He is chairman of the Blue Cross Insurance, board member of the National Cooperative Bank, and the former federal Co-chair for the Joint Federal-State Commission on Policies and Programs Affecting

Alaska Natives. He was a former board member and treasurer of Koniag, Inc. Eaton is an artist (photo above taken next to his mask), photographer, husband and father. Eaton said:

Alyeska Pipeline Service Company has a very interesting secession strategy, one of the things that I did at Alyeska Pipeline was to redesign their HR department, and in the course of that, the succession plan belonged to me. I had an opportunity to talk a lot philosophically around secession and what was the tactical practical plan given the corporate environment of Alyeska Pipeline. In order to talk about secession at Alyeska Pipeline you will need a little background about the corporation because it's different. I think people over use the word unique but in the case of Alyeska 'weird-ass' fits the best. It is a very strange company. It's a little bit like a nonprofit and it's a little bit like a profit. It has no income whatsoever, like a nonprofit. It is funded by its owners on a line item budget; so the budget is approved on a line item basis by a committee of the owners. It is much more like a project than its own company. The owners use Alyeska to transport oil from the North Slope to the port in Valdez. It does not own the pipeline and it does not own the right of way. Its organizational structure is fascinating that its top executive since inception has been the succunde from one of the owners who sort of parachutes a leader. The leader who runs the operation is not an actual employee of the organization. The CEO is a guy by the name of David Wight who is actually a British Petroleum employee. In times past all the major CEOs seccundees came from the owner companies and

makes a very fascinating discussion around secession because nobody's going to come up from the trenches and assume any of the key positions.

Change did come about seven years ago which organized a much more traditional corporate model with the chief operating officer and a chief financial officer, although some of those jobs did carry the traditional bundle of responsibilities around them. Decision five years ago was that the chief operating officer who was in fact an employee of Alyeska Pipeline was to become the first president that would actually become an Alyeska Pipeline employee.

Politics around the ownership consists of infighting and various oil-owning interests really precluded that from ever happening. There is no fiduciary responsibility that comes with membership from the owners committee, and each partner has special business interest and a particular industry whether it is Conoco Phillips, British Petroleum, or Exxon. Their agenda was brought to the table and the members lay it down. So there's no fiduciary responsibility for the good of the company really. So the likelihood of an independent CEO is really very small.

They do something I called the beer truck strategy of secession planning. They have a plan where it says that if the beer truck runs over you we have a plan that we can pull out of a drawer and we know how to start the process to replace you. We have an individual that's been identified to immediately step into your operations and we have a couple of individuals we've identified that could step into it and actually grow into your position. There is actually a one- two- three

tier fallback strategy. This depends on the politics of the moment and the needs of the company and that of the individual.

In the traditional model of secession were you take a mid-range executive and create a five-year strategy that "Bill" over here is going to train for a promotion so when he gets time and grade he's going to step into that position. That's a natural secession and perhaps the best secession model I've seen since the military. In the military you basically get time in grade as you move up the rank and by the time you may get to be general, you have what it takes to be there. Your progression is a natural progression. Sequential progression involving total secession planning is part of the institution. In Alyeska's case, we do have a plan but it involves one or two key individuals in a given month.

The Native corporations are new as institutions; we are thirty five years old. Have a corporate identity that is like no other. We are faced with an issue today where we're seeing a change in the guard. The old entrenched 1971 leadership and boards have turned. And they have turned, not by planning, but by sure attrition of age. The old people are just not capable, so you're seeing a turn towards younger staff, but very little of this is by design.

I actually brought the subject up in the early nineteen eighties, or mid nineteen eighties. I was the Chief Executive Officer of the Community Enterprise and Development Corporation, which became Alaska Village Initiatives. We had talked about the need to identify leaders and polish the apples. Start making a conscious effort to start getting people ready to take the leadership roles. I came

up with an idea called 'trainees without walls.' The dilemmas were politics and culture, and I asked the fundamental questions: 'Can a regional corporation name a fundamental successor to the CEO slot? What's the politics around that? What's the fallout? What's the timeframe?'" I came to the conclusion that they could not really do that. Politics preclude it and culture does not allow that and you would end up with a politically expedient and incompetent individual and we saw some of those. So, secession planning within our corporations is really inhibited- inhibited mostly by politics.

The smaller the corporation is the more intense the politics. Some of the smaller corporations used to hire an outside person to chair and run the annual meetings. Because you cannot put somebody there who you could respect formally, who did not have a political agenda, and then you literally had to get an outside person.

We used to laugh, there was at one point we called an EW. We (Board of Koniag Inc.) recruited a CEO, an "Expendable White" male. You could go hire a person who had no political downside and if they did really well you can pay them and nobody would be offended. When you hire a shareholder, the locals and community politics kicks in and people get offended by rates of pay. People would say 'why in the hell should he get that kind of money. I grew up with him and he's not that smart.' It's that familiarity that does not allow the distance needed to have the respect for the position. Carl Marrs is a classic case. If Carl Marrs had done what Carl Marrs had done as a non-Native he would have been

compensated far greater than what he was compensated. We don't pay our own; we just don't because of the cultural family issue. An EW was really cool because you could pay them at a proper level. There were no political downsides and no family feuds resulted. There was no animosity carried forward into the next generation. It was a good political model and sometimes used very openly and honestly sometimes people coughed in their cuff, but that was what they were doing.

The idea of secession within the Native corporations is really a difficult one. We have not matured well enough after 35 years to parallel secession planning models of non-native corporations. We are not there yet and it might be one more generation before that happens.

Our cultures will override the fact that the majority of the shareholders will be 64 ½ years old in one more generation. I believe family ties are going to count. It is going to be okay culturally and politically to hire a descendant. And descendants will be treated in the same context as shareholders. I think culture will bridge the gap. I think you're going to see this particularly with the coastal communities where shareholders and descendants are being treated the same. Alyeska professes to have a mentoring relationship system. I define a mentoring program as somebody within the system who helps you find the politics and the realities of the organization and the opportunities available within the company. Mentoring would be an institutional structural guide.

Coaching talks about your personal strengths and how you use those strengths both in and out of the workplace to develop your leadership. Alyeska uses both; additionally the coach is used on a formal basis to help executives and managers who are experiencing difficulties. Someone that is having some trouble communicating with their peers within the department might receive a coach to help them better understand themselves on how to deal with others. It's like your boss taps you on the shoulder and says 'Hey I've done you a great favor of getting you a coach,' what he's telling you is 'you're in trouble and you need to pay attention.'

Special opportunities:

The best way I've seen people grow at Alyeska and in my own career path is something I call special opportunities. Special opportunities exist when you have a special assignment that needs to be done and you find a competent individual that can do a really good job with duties ranging from A to M. Special assignment resides in M through R you pick this individual or have a method of selection to pick that individual to be specially assigned to work beyond the scope of duties. This really gives you the opportunity to work above and beyond your normal work environment. I've seen this as the breakout model for leadership more often than not. People that get these special assignments are the 'go to' people for leadership later. Special opportunities were usually more spontaneous than something that is planned around. Special opportunities model requires a hole which is the opportunity; which is why it's important for people to make

themselves available for these opportunities. Many careers are made or broken based on the decision to take on special opportunities.

I spent ten years in commercial banking within three different banks. And the way you moved within the industry was you'd actually changed companies. I worked at Seattle First National Bank for three and a half years and was in installment credit. I wanted to break into commercial credit. To stay at Seattle First National Bank and to move to commercial credit was about a ten year path. By changing banks I could move to commercial credit in about one year. Staying within an industry and moving between institutions is often a fast track. Whether it is insurance, banking, real estate or any number of fields that have a consistent product line; banks and insurance are fields where you don't have a lot of movement at the top to grow into those positions. The best bet to move up if you're an aggressive person is to change institutions. Doing this requires that the individual be flexible and willing to move. You have to operate your life in a manner that allows that. I see the strategy working more and more with Native corporation subsidiaries. You've got more lateral movement within the Native corporation subsidiaries without leaving the community. This is going to be more and more prevalent as our economic strength grows. We've seen steady growth in Alaska and our corporations play a huge role in the economics of this state. It's hard to find an industry that we're not in, so you do have opportunities to move laterally that were not there in the seventies and the eighties. In the next twenty years the areas of growth will be government services, transportation,

construction and I believe the gas line will be built. The gas line itself will be a project that spins off dozens of others. The infrastructure in rural Alaska may have already peaked.

I think integrity is important. I think people should be taken at face until proven otherwise, and that's nice in our society. And I believe that culturally, paying your debts is your responsibility to your community. Roger Lang was a great mentor of mine who had a mantra and he would say 'Eaton, pay your debts.' He was talking about the Native community and the bonds of people that are very strong in Alaska. As we move into a more corporate world, those bonds seem to be more business. I believe the core value of supporting people in being honest is still most important. When I say being honest I mean being good as your word and in a fair context. When you're less than fair it comes back to bite you and our circle is so small.

Education is paramount and I say that in an empirical sense. You can go to school and get the credentials, but too many people confuse credentials with the education. If you cannot apply education within a context that has an expectational outcome that is realistic, in my book you're not educated. That doesn't mean you cannot be a dreamer. I find unrealistic expectations are the biggest deterrent to society.

I've seen a phenomenon called the entitlement mentality that can be a significant detriment to upward bound Native leaders. It's something that we all suffer more or less. Because I am Native I am entitled. We will mature out of

this particularly in our corporate sphere and that's part of the issue of just being

35. I have found that we don't like to be accountable, we really do like to lay it off on somebody else and I say that collectively. That is not exclusively Alaska Native that is American. For \$25.00 and an attorney you can sue anybody and you can find somebody who's responsible for fault. That is part of our society. The real irony is that the lessons learned are from mistakes.

There will always be individuals that rise to the top. Because the Alaska Native population is relatively small there will always be personalities that percolate in leadership. And I was thinking of Gene Peltola of Yukon Kuskokwim Health Corporation (YKHC). YKHC was emerging as a non-Native professional, doctor dominated, benevolent, organization that took care of the health of the Natives. During that awakening of 638-management the control was taken over by a gentleman named Showalter Smith originally from Mekoryuk and a good friend of mine. He had a vision of making it all Native, and he set about sharing his vision in an open-ended confrontational manner and he alienated everyone who could make his vision a reality. The institution became a mess; Gene Peltola from A.V. C. P. stepped in. It was one of the most beautiful transitions of style, the vision did not change. It seems that Gene projected the vision in a completely different way; he did not alienate people and he created partnerships; and today that organization is the strongest nonprofit on the delta. Gene is synonymous with YKHC Because YKHC is so personality driven you cannot say one without the other. It has been my observation that the successful

nonprofits are driven by visionary personality. For example Ed Thomas and Central Council of Tlingit and Haida Indians of Alaska (CCTHITA), Terry Hoefflerle with Bristol Bay Native Association (BBNA), Loretta Bullard with Kawerak, Julie Kitka and Alaska Federation of Natives (AFN) and I think it's great. For-profit corporations are different, business is behind closed doors, things are less personal, and you do not need the finesse of people skills. I did the research to create more of an institutional identity and less of individual identity. I took my senior staff and we visited five of the most successful Community Development Corporations around the nation. Every single one of them was personality driven.

Summary Chapter 2

Training Without Walls is a Native plan for Native leadership development. Several participants had taken on leadership roles, as was stated, 'plucked out of the ranks.' The interviews shared personal experience with leadership including personal career growth, community relationships, culture, respect for Elders and the attributes that each interviewee found attractive in potential successors. Several of the interviewees mentioned their desire to initiate leadership succession plans within their organization, and I believe that they will find a plan that fits the corporate need. For example, Alyeska Pipeline Service Company's needs are vastly different than the Chugach Heritage Foundation.

Hill spoke as a regional leader, with his knowledge and experience as Superintendent of the Lake and Peninsula Borough School District. He stressed the

importance of being connected to the community that you serve. Connectivity to community is not a physical connectivity but one that maintains the cultural relations with the people and the land. It is a cultural connectivity that is deeply imbedded in tradition and cultural values. Ross shared his amazing career accomplishments that spanned from Administrative Assistant to Vice President of an organization in about nine years. He shared his passion for education and respect for Alaska Natives. Eaton shared his history with changing organizations within a sect, and also his insights on what special opportunities can do for an individual by providing that break-through moment. Borer exemplified the need to be connected and celebrate Alaska Natives in various communities that you may represent. Similar to Hill, Borer mentions a cultural connection to the people and the land. This is very strong evidence for the connectivity that Kawagley reports in his example of tetrahedral chart (connections to the natural, spiritual and self). Borer is passionate towards education and shares his passion with his region by supporting them and their educational endeavors and promotes leadership.

Abraham Maslow expresses the ability to reach a point where self-actualization can occur. He describes a hierarchy of needs: basic needs of biological and physiological, safety, belonging and love, esteem and self-actualization. The people who were interviewed shared a level of self actualization and learned out of necessity. They exemplify mastery in what they do and exemplify self-efficacy out of passion and necessity.⁴⁴ People interviewed were raised to personhood as described in the hierarchy exemplify greatness out of necessity and they are experts in their fields.

Each of the interviewees portrayed self-efficacy- the ability to make a positive effect. The interviewees' self-efficacy is exemplified by necessity and the drive to succeed. They are leaders in their respective fields. Each of them mentioned education as invaluable. Education was mention with regard to formal setting and maintaining the connection traditional Native ways of knowing. I sense that each interviewee values both traditional ways of knowing and cultural values and western education and protocol. They are multi-cultural and function effectively in many cultures. The interviewees have the ability to be driving forces in their respective fields. They have the knowledge, skills and ability to overcome restraining forces that may exist in the business world.

There was not a consensus among all of the interviewees with regard to leadership succession. Each emphasized different attributes of leaders that they thought to be imperative. That was to be expected. What I did not expect was that there seemed to be intimation that leadership succession planning is a difficult thing to initiate, implement, and sustain. I was astonished to hear that succession planning was such a difficult process for organizations, no matter the size, to get their arms around.

Chapter 3

Throughout history, Alaska Natives have always been adaptable, ingenious and sophisticated. There is evidence that Alaska Native languages, science and technology was superb for living in the arctic environment. Alaska Native tribes have a history of rich cultural and traditional way of living- Native ways of knowing. They operated in a world that was holistic and communal. Leaders have the ability to learn from other leaders which is a trait inherent in Native traditions.

When colonization occurs, one way of life collides and overpowers the other. This collision brought confusion and self-doubt. In the majority of cases Alaska Natives gave up their way of life for another or engaged in a sect of pluralism and syncretism, a blending of the two. Events throughout history, education in boarding schools (sometimes hundreds of miles away) without comforts of family and familiarities, ANCSA which forced the establishment of corporations, and the evolving systems melding together to bring about changes at a rate no one would be predisposed to succeed. There are very few success stories that involve accelerated rates of change that happen to people such as, indigenous peoples' acculturation into another way of life. Unfortunately this systems collision usually results in damaged self-esteems, feeling of disempowerment and in some cases social nonconformist.

Alaska Native leaders have all had their own journey through this, and so will the future generations of Natives. It is apparent from the interviews and from the historical perspective that this journey is a necessity. Is there any way that we can control the rate of change and build systems and processes that work towards a common goal? The

answer is yet to come. There is not a yes or no answer without the people who are involved in the systems and process coming to terms with the issues at hand and addressing them in a proactive way. The best way to address leadership succession may be to take a proactive approach, to determine need, set goals, operate with objectives and to find the best fit for systems and processes to address the succession of leaders. Building a legacy with regard to corporations owned and managed by and for Alaska Natives needs to have a systemic process. Seven generations from the current leadership may or may not be involved in Alaska Native issues like development or resources, economic, social and political without the current leadership systemically making a way for that to happen.

Merriam Webster dictionary defines legacy as 'something transmitted by or received from an ancestor or predecessor or from the past.' The legacy of Alaska Native organizations has to be planned to ensure the gift is passed on to future generations. A brief overview of global leadership succession and strategies pertaining to the world's indigenous leadership is described. There are examples of leadership initiatives that other indigenous groups are succeeding with, and we can learn from their efforts if Native organizations choose to proactively embark on planning their own future and the leadership that is going to sustain their legacy.

A decision making model used to determine what the areas of focus should be shows areas that need attention if a company chose to implement a leadership succession plan. The Hoshin model is an easy but effective model that brings forth those issues or

areas that cause other areas to happen. The Hoshin model originated in Japan and has been implemented in various forms by numerous large US companies.

The Case For Alaska Native Leadership Succession Plans

Hill suggests training for boards and administration on global perspectives, he tells how Native corporations are global players and need to understand that setting. Hill was coming from a position of regional representation of leadership, who recommends that grounding networks and contacts at the local level is imperative. He recognizes the importance of maintaining cultural connectivity to the land and people.

Eaton recommended a few strategies that help individuals focus on a particular career path that they can take. Alyeska Pipeline Service Company uses the special projects approach to test employee's abilities above and beyond their normal duties as assigned. Eaton comes from a corporate perspective with experience in leadership of many different types of organizations including Alaska Native non-profit.

Ross is currently looking into ways that ANHC can institutionalize succession planning for all employees at all levels of the company. He also mentioned that the Southcentral Foundation (his former employer) has intentionally mentored him from Administrative Assistant to Vice President in line to take on the Chief Executive Officer's role. He suggests mentoring is an effective way to get motivated and ambitious employees engaged in leadership roles.

Sam Kito, former President of Alaska Federation of Natives and an ANCSA warhorse addresses leadership and succession. Kito spells out his version of leadership succession and Alaska Native leaders:

Well, if I had any advice for them it would be, 'Don't wait to take the reins, push them out of the way.' You know? I mean people have been there for quite a while and you need a new vision and that's why we elect presidents and senators every four or six years and give them two or three terms. We don't want a dictatorship. You have to come up and challenge whomever is in there if you think you can do a better job, and there's nothing wrong with that... If I was going to add anything, it would be to tell the youngsters to step up and move forward and push people out of the way. I can tell one story about how it works, how people can succeed. When I became president of AFN, I moved in after Roger Lang left. I was there for two and half years, I guess. When I came in I changed the office structure. At the time, Janie Leask was the secretary, and she came into my office and we were talking about restructuring. I said, 'We're going to have just one secretary for everybody, so that leaves you coming to work in my office as my executive assistant.' Whereupon she said, 'Well how long do I have to decide?' I said, 'I'll give you about an hour.' She came back and said, 'What happens if I can't do the job?' I said, 'Janie, that's the easiest part of it.' I said, 'I'll fire you if you can't do the job, but I think you can do the job. You have to figure out if you want to go up or you're going to go sideways or you're going to go down. So you have a chance to go; if you want to, take the chance and go up.' She took a chance and went up and she went all the way to the top. She's still up on top until somebody pushes her out of the way, just like me. Get out of the way. That's probably the message to the next generation. Don't wait for them to give it to you, take it from them.⁴⁵

Kito illustrates Janie Leask's ability to go forward given the opportunity to succeed. She and Kito are living examples of Alaska Native leaders and a strong case for leadership succession. Leask went on to become the first woman president of the Alaska Federation of Natives.

Findings from the TWOW case study reveal a strong set of circumstances for Alaska Native Leadership succession. The participants exemplify leadership by their roles entering Boards of Directors and community advocacy.

The BBNC Board has for many years been mindful of who will take the reins when the older generation is gone. Who will lead the way? We rely on you, the next generation to chart our course into the new century. For the sake of continued stability, in the mid-1990s BBNC and Choggiung, Ltd. formed the Training Without Walls program to help prepare our younger shareholders and descendants for leadership roles with the corporation and in our communities.

We believe BBNC's future is bright and promising.

Training Without Walls Program was created with the mission: To develop and retain Bristol Bay and Choggiung shareholders as managers and leaders with a commitment to the advancement of the Native Community.⁴⁶

TWOW was designed with powerful leadership development goals, the first being able to increase the numbers of talented shareholders who are candidates for managerial positions. The second goal of the program was to determine the mobility of potential management, and to identify the individuals who could lead the corporations in a contemporary and complex environment. The third goal was to refine and sculpt the

skill-set of each participant so that they are able to perform more effectively as managers and leaders.⁴⁷ According to the case study, TWOW goals are being met.

Doyon Limited, one of the original 12 ANCSA Regional Corporations has established 'Doyon Management Training,' a program that is similar to TWOW. Similarly, participation is limited to Doyon shareholders. There is a two-year time commitment implicated with this training. Participants must be willing to attend weekend training sessions on a quarterly basis, participate in monthly support teleconferences, and create an individualized development plan which includes regular contact with mentors and/or a coach. Doyon Management Training provides participants with training in interpersonal effectiveness, management and leadership skills. It is the desire of the Doyon, Limited board of directors to increase shareholder hire in management positions, whether these positions are within Doyon's Family of Companies or with other companies.⁴⁸ Currently there are more than thirty graduates of Doyon Management Training and approximately 20 currently enrolled. One recent graduate spoke of recent leadership roles acquired as a direct result of the personal and leadership training of Doyon Management Training. The recent graduate was asked to keynote at the Doyon Limited annual meeting, can communicate more effectively in business and has had the confidence to run and be selected for a board seat on the Doyon Foundation. Doyon Limited, Bristol Bay Native Corporation and Choggiung Limited are among the pioneers in Alaska Native succession planning.

Lynne Curry, a consultant who works as a consultant for the TWOW program, wrote an article in the *Alaska Business Monthly* on leadership succession for business. She writes:

If you develop this plan now, you gain three strong advantages. First, you can develop the plan yourself. Second, you can develop the plan during a period of calm rather than a time of anguish and crisis. Third, you can put in place the elements needed for your plan's success.

Curry recognizes the timing and strategy necessary to build a plan that is effective, works with the nature of the organization and tailored to the needs of the organization. She goes on to discuss the operational benefits of leadership succession plans.

First many business owners find that the future leaders that they nominate and intentionally develop to take over key leadership tasks function more effectively in their current positions. The second, the future, ownership potential and the current professional development can increase your key managers to realizing core business objectives. Third, a succession plan can inspire it employees into deciding to purchase an owner's business, thus providing an owner with an exit opportunity, easing the transition into retirement. Fourth, companies with a cadre of 'second-generation' leaders often attract greater interest and higher prices from external purchasers.⁴⁹

Curry's perspective is general so that it can be modified to fit any business, regardless of the size, nature, or industry. She expresses the fundamentals of leadership succession in a business plan. There is a natural occurrence of loyalty to the company when leadership

development is made available to employees; Curry suggests that employees can become inspired to carry on the legacy.

The Case Against Alaska Native Leadership Succession Plans

Eaton has explored Alaska Native succession planning thorough his leadership journey. He found addressing leadership succession to be difficult because politics and culture do not support the succession of leaders. His fear was that the result of the plan would be a politically expedient and incompetent individual. Eaton reports that historically Alaska Native corporations and organizations had experienced difficulties addressing this issue. Eaton mentioned tactically hiring an executor that had no political or family connections that could offend other shareholders would have been an option to hiring a shareholder or descendent. Eaton mentions that Alaska Native organizations are young and that with maturity this may change.

Family ties and relations are really strong in regions, especially in smaller communities. The role of CEO/President may not be perceived by Alaska Natives as something that Alaska Natives are cut out to do in every case. There has however been strong evidence that some Alaska Natives perform the executor roles with greatness.

I had contacted Roy Huhndorf to participate in the interview process. Huhndorf is the past president of Cook Inlet Regional Corporation, Inc. and the past chair of the Alaska Federation of Natives. Huhndorf had declined to be interviewed, but offered to comment. Huhndorf, who I consider an impeccable and well respected Alaska Native

leader, shared his thoughts with regard to Alaska Native leadership succession planning. I have included his comments:

I was once a believer, but I do not now think it is in the best interests of a company and its shareholders for CEOs to try to select their successors. This practice can lead to decisions that are based on factors such as favoritism or nepotism --neither of which have anything to do with qualifications. CEOs have tremendous influence with their boards and can in many cases, easily persuade their 'colleagues' on the boards of directors to make such unwise choices. The best a CEO can do, in my view is to provide exemplary leadership and fairness in dealings and let the board of directors do their primary job--making the choice of a new CEO--without interference by the old CEO. After all these years, I've concluded that a thorough search through an open process that results in selecting the best qualified candidate for the job is the best way to provide for leadership succession.

The above process, I believe, works best in the case for Native corporations. This may be true for a couple of reasons. First, Native corporations are essentially closed family corporations in which, for all practical purposes, stock can not be sold. This makes the corporations particularly vulnerable to charges of favoritism when insiders are selected to succeed the old CEO. This can have a destabilizing effect on companies as we have seen on numerous occasions over the last 30 years. But this can largely be avoided by using the open selection process. Second, Native corporations have spent a lot of money for the training

and education of shareholders. It would seem a rather cynical exercise to the average shareholder if, after all this training, she is not eligible unless she had previously been an insider.

So in summary, my advice to you is that you should look at this question carefully and not go into it with a preconceived conclusion. What I have said above, may be true not only for Native corporations but for public corporations as well.⁵⁰

Had Huhndorf elected to participate in the interview process, I would have been able to capture more of his thoughts on this topic. Unfortunately due to his busy schedule, he opted out of participating, but shared this information with me. I believe that his opinion is valuable and is a finding for the case against formalizing Alaska Native leadership succession.

Janie Leask, current Community Relations Manager with Alyeska Pipeline Service Company and former first woman president of Alaska Federation of Natives commented on leaders and their roles in leadership. Leask has shared her theory on some of the inhibitors of leadership succession. She relates to this phenomenon as the 'bucket of crabs.'

The whole issue of the leadership fighting and bickering amongst each other, the boards of directors, the animosity that can develop when people are competing with things. I was on a board of directors, which I won't name, for a while. People were on that board for too long, and they didn't want to get off to make room for other people. With the legislature or any other institution, I think you have to have

term limits so you can bring in fresh ideas. The whole 'bucket of crabs' theory can be used as an example with any group. It's where you have people who are trying to make it out of the bucket, to become something and go somewhere. When a crab gets almost to the top, almost out of the bucket, and the rest of the crabs pull him back. I think the bickering in the Native community is really unfortunate at all levels.⁵¹

Leask points out leaders who do not want to give up their positions. She illustrates for us that sometimes this can lead to the same thinking. Einstein stated that the same thoughts that created the problem can not be the same thoughts used to solve it too. It is apparent by the look and feel of Alaska Native leadership that this 'bucket of crabs' theory holds true in certain situations especially when personalities are so very strong and thoughts and perceptions are not refreshed.

When I interviewed Eaton, he referenced an 'expendable white' who could run Native organizations and corporations without the politics and family ties that sometimes lead to nepotism and favoritism. He also reported that we are critical of Native people because Natives are all too familiar with Native people. This would be an option for Alaska Native leadership to take, but at the cost of mentoring someone into those leadership roles.

The Global Movement Regarding Leadership Succession

Donella Meadows (1997) writes about system shifts and how this shift creates shift in thoughts which bring about new ways of seeing and operating. I think that

Meadow's explanation of transformation could be used to prepare the indigenous leaders of the world.

The ancient Egyptians built pyramids because they believed in an afterlife. We build skyscrapers, because we believe that space in downtown cities is enormously valuable... Whether it was Copernicus and Kepler showing that the earth is not the center of the universe, or Einstein hypothesizing that matter and energy are interchangeable, or Adam Smith postulating that the selfish actions of individual players in markets wonderfully accumulate to the common good. People who manage to intervene in systems at the level of paradigm hit a leverage point that totally transforms systems... In a single individual it (paradigm shift) can happen in a millisecond. All it takes is a click in the mind, a new way of seeing. Of course individuals and societies do resist challenges to their paradigm harder than they resist any other kind of change.⁵²

Meadows writes about system shifts in the way we think and operate. There are many indigenous movements that model this paradigm shift and the results are astounding.

Maori people in New Zealand have suffered assimilation and loss of land under the rule of the British flag. Maori leaders have come together to determine their own fate. Maori leader, Graham Smith, fought for Maori Education and currently they are institutionalizing their goal of 500 Maori PhD's. Moana Jackson is of Ngati Porou and Ngati Kahungunu descent. He is a lawyer and is currently Tumuaki of Te Hau Tikanga, the Maori Law Commission. Jackson was one of the founders of Cultural Safety; it is a part of making Maori people strong again and protecting Maori people where ever they

are. And in inventing a concept of Cultural Safety, Jackson has given Maori people a cementing tool in the development of Maori people⁵³ Maori people have taken back their language, education, sports, culture, leisure and governments. Cultural safety is a concept that Maori designed for Maori protections and incorporates Meadow's system shifts (shifts in thoughts which bring about new ways of seeing or operating). Maori, through a process of decolonizing themselves, own their systems and processes. The indigenous people of New Zealand are proud peoples with a vision that won't let them down.

Collectively, indigenous nations were given a voice in which they can address issues on a global level. Several Alaska Natives spoke to the United Nations Permanent Forum on Indigenous Issues in New York in 2002. They spoke of issues pertaining to Alaska Native life-ways of hunting and gathering, and with their relationship with the land and Alaska's people. The United Nations Permanent Forum on Indigenous Issues was created in 1995 to allow indigenous nations a forum with which to use as a voice to the United Nations. The members of the forum make up 16 people from a cross-selection of indigenous nations around the globe. The forum will report and make recommendations to the United Nations Council on economic and social development, culture, the environment, education, health and human rights issues that affect indigenous peoples. The forum has been asked to raise awareness, promote the integration and coordination of activities relating to indigenous issues within the UN system, and prepare and disseminate information on indigenous issues.⁵⁴

Conclusion

Implications for Future Leaders

If no plan is executed to provide ownership for future generations, the corporations will not likely be the same. The Haudenosaunee Confederation (also known as League of the Iroquois) seven generations thinking should be used to provide continuum of Alaska Natives in leadership roles for Alaska Native organizations and corporations. The seven generations can be described as

Indigenous social systems are characterized by humanity and foresight, as expressed in the centuries-old Haudenosaunee philosophy that all major decisions of a nation must be based on how those decisions will affect at least the next seven generations.⁵⁵

Without the forward thinking, the leadership will change hands and it could possibly be driven by and for a perspective that is not in alignment with the original intent and purpose. The mission statement for the majority of Alaska Native organizations and corporations include providing opportunities for Alaska Native shareholders. They are designed this way because the culture provides for sharing of resources and knowledge. If Alaska Natives are not considered for the leadership roles of these organizations, it is possible that the mission and intent will change with the changing of the guard.

One very apparent and very damaging factor that percolated out of this report, the interviews and the research is that some Alaska Natives don't believe in themselves. I was told once that this was a result of centuries of colonization, and that being told that

Alaska Native beliefs and way of life was not good, and there was a better way. The classic colonization effects remain in the subconscious and that even generations later, the damage is reoccurring.

My question is: "Is this true, and what can Natives do to reverse or stop the damages?" At a recent meeting, I overheard an Alaska Native woman refer to all Natives as drunks. I was appalled that would be her self-perception. I believe that comment stem from and validates the fact that generations of Natives were told that their clothing, way of life, belief systems, culture, heritage, (basically everything that made them who they are as unique peoples) was evil and had to be done away with. I strongly recommend that negative self-perceptions and derogatory mentality of Alaska Natives by Alaska Natives be curbed. Jackson's cultural safety concept is a systemic process that Maori incorporate to address issues similar to Alaska Native's negative self-image issues. Alaska Natives can learn from indigenous peoples of the world, for example the cultural safety issues that Maori are facing. The need to self-identify in a positive way remains unmet for a number of Alaska Natives. The healing process must continue.

New Directions

I applied the Hoshin Kanri strategic planning model to Alaska Native leadership succession planning. The Gemba Research Center provides a definition and explanation of the Hoshin Kanri.

Hoshin Kanri has also been called Policy Deployment, Management by Policy, Strategy Deployment, Goal Deployment and Hoshin Planning. It is a difficult word to translate without losing the essence of the original. The word 'Hoshin'

literally means 'policy' but is closer to 'strategic direction' or 'leadership vision' in how it is used.

'Kanri' means 'manage', 'management' or 'control'. Therefore Hoshin Kanri is a process to plan and execute leadership's vision. There are four key benefits to Hoshin Kanri. They are:

- 1) Focuses the entire organization on the vital few, rather than the trivial many
- 2) Creates alignment towards breakthrough objectives
- 3) Integrates and encourages cross-functional cooperation to achieve breakthroughs
- 4) The review process results in response to non-execution and corrective action⁵⁶

The matrix using Hoshin Kanri cause and effect diagram looked like this:

Table 3.1 Hoshin Matrix

Alaska Native Leaders (Human Resources)	Business Education and Training for Natives	Native Organizations and Corporations
Business Strategic Plan including Leadership Succession	Leadership Training for Natives	Funding Strategy (Financial Resources)

Strategic Planning using the Hoshin Kanri method allows for focus on breakthrough initiatives to impact the organization in a way that will allow for the greatest impact.

Hoshin Kanri is a process that effectively avoids pitfalls of traditional strategic planning processes that create a static document that is then never followed up on. Hoshin Kanri works by making sure action is followed by planning. Hoshin Kanri is driven by information, focuses on the critical issues, responsive to environment, sequenced

logically, collective and assures accountability. By annually revisiting the planning process itself, rather than just the results of the plan (“did we meet our goals?”) Hoshin Kanri ensures continuous improvement and learning at the highest levels of the organization. I used a cause and effect matrix to apply the Hoshin Kanri to the Alaska Native leadership succession planning issues.

The cause and effect diagram that I used provided the top three results as follows:

Table 3.2 Hoshin Cause & Effect Diagram

Issue	Causal rating	Effect rating
Business Education and Training for Natives	5	0
Alaska Native Leaders (Human Resources)	4	1
Business Strategic Plan w/Leadership Succession planning	3	2

The cause and effect matrix results show what drivers are the breakthrough initiatives to focus energy and resources. The issues that have the highest causal rating drive the organization. The lower causal rating shows that they are not the initiatives that should be focused on to get the biggest impact for the goal. In this model I used ‘Alaska Natives executing and operating Alaska Native organizations’ as the goal. The three issues that got the lowest causal ratings are the financial resources, the organizations themselves and the leadership training. They really do not drive the objectives towards meeting the goal.

The three that would need to be placed into action that could drive objectives towards that goal are: business education and training, Alaska Natives in current

leadership positions of the organizations and the business strategic plan with a leadership succession plan component. Current Alaska Native leaders need to initiate and drive the plan into action, future leaders need education to prepare to take the roles and a plan to put everything into motion. The fact that education was mentioned by all interviewees, the TWOW case study and the global indigenous leadership leads me to believe that education is paramount to the success of Alaska Natives operating and sustaining Alaska Native corporations and organizations. In summary the School of Business and Public Policy and Native Studies of University of Alaska Anchorage can design the courses to tailor a minor study in ANCSA Business. There are ways to cement cultural educators' accreditation so that cultural educators of museums, heritage centers, Native organizations and cultural foundations can teach effectively within the larger systems and standards. The cultural accreditation is a dream of Ross.

Recommendations

All of the interviewees recommendations of providing ways and means for leadership succession focus on the individuals willingness, drive, ambition, and passion to lead as core to the success of Alaska Native leadership succession. They agreed that education, both western and traditional, was imperative to success. The one thing that they did not all agree with was the formulation of a specific plan to implement leadership succession and education institutionally. I recommend that each individual institution look to the needs of the organization to determine what, if any, the plan should be.

The Hoshin Kanri model for strategic planning shows us that knowing the education (Business Education) is critical for Alaska Natives to be able to operate and

execute Alaska Native organizations. There is a need to structure the education attainment in business education for Alaska Natives so that they are capable of operating these businesses. The need for education has been mentioned by every interview used in the design of this paper. I recommend that avenues be explored using Meadows' transformation of thought to find ways to improve the accessibility and applicability of Alaska Natives learning Native ways of knowing and ANSCA business education. The Native American Contractors Association can team up with universities to draft curriculum on the policies, legalities and impact of 8(a) program which supports Alaska Native corporations, Tribes and Native Hawaiian organizations. Other curriculum can be designed for classes at the University of Alaska that concentrate on ANCSA History, Alaska Native Leadership History, the Business models of 8(a) which is a select group of minority business owners that can contract with governments sole source, and Legal Aspects of ANCSA such as 7(i). I can picture the first graduating class of Bachelor's of Business with an ANCSA minor study by the year 2012.

Second, the Hoshin Kanri model shows us that Alaska Natives currently in leadership roles of Alaska Native organizations need to value and provide for the continuation of Alaska Natives operating Alaska Native organizations. I strongly recommend that this be cemented to form a consortium or collective effort towards collaboration. Alaska Native leaders need to realize that they are in a position NOW to make a difference for Alaska Natives well into the future. It is not just about being a leader today, it is about providing for the direction of leadership in perpetuity. Leaders can give direction, Alaska Native organizations and corporations have the resources to

make it happen, for example, the formation and solidification of the ANCSA Education Consortium (AEC) could be an optimal entity to take on the challenge to make this a reality.

Third, the Alaska Native organization business strategy has to address the goal of Alaska Native leadership in Alaska Native organizations. These corporations need to be prepared to have systemic implementation of the plans to accommodate future leaders. They need to have a plan to create the leaders for their own entity. There are several ways that each individual organization nurture future leaders for themselves. The simplest way would be to have the board of directors mandate a feasibility study be done on the current leadership situation and what it would take for the entity to get where they want to be in the future with regard to the leadership.

These are the three critical drivers that will provide breakthrough in Alaska Native leadership succession planning. Strategic plans should institutionalize the visions and mission that so many of the Alaska Native corporations and organizations claim toward providing opportunities for shareholders. I recommend that these organizations and corporations look into the feasibility of opening enrollment to the 30% of Alaska Natives who are 34 or younger so that sustainability can be realized for seven generations from my generation. Doing this will perpetuate and institutionalize the ANCSA legacy.

The way to conduct business as Alaska Native organizations, made up of Alaska Native leaders serving Alaska Natives will have to be planned differently than conventional business models. Planning will ensure the legacy will continue into the future.

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³² The researcher understands that this is an assumption to get a valuable market status. The researcher realizes that the assumption is false, and the error rate is unknown due to lack of investigative shareholder data.

³³ Again assuming that the 16% rate of population with a bachelor's degree or higher could apply to the Alaska Native population of 24-55 year olds.

³⁴ Bristol Bay Native Corporation Annual Report 2002, Note B page 26

³⁵ Choggiung Limited Annual Report 2002

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³⁷ The researcher views leadership in all context valuable. The utmost highest regards are held for leaders such as culture bearers and artisans who share their traditional knowledge with future generations.

³⁸ Training Without Walls Program Overview 2003

³⁹ Ibid

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